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MEMOIRS

OF THE

LIFE and WRITINGS

OF

Mr. *WILLIAM WHISTON*.

CONTAINING,

MEMOIRS of several of his FRIENDS also.

Written by himself.

Ne quid falsi dicere audeat :

Ne quid veri non audeat :

*Who art thou that thou shouldst be afraid of a Man that shall die,
and of the Son of Man which shall be made as Grass? and
forgettest the Lord thy Maker, that hath stretched forth the
Heavens, and laid the Foundations of the Earth. Is. li. 13, 14.*

*Thou shalt not accept Persons when thou reprovest for Sins; but do
as Elijah and Michaiah did to Ahab; and Ebedmelech the
Ethiopian did to Zedekiah; and Nathan to David; and John
to Herod. Constitut. VII. 10.*

*Them that sin rebuke before all, that others also may fear.
1 Tim. v. 20.*

*Thou shalt not hate thy Brother in thine Heart. Thou shalt in
any wise rebuke thy Neighbour, and not suffer Sin upon him.
Levit. xix. 17.*

L O N D O N:

Printed for the AUTHOR, and Sold by Mr. WHISTON, in Fleet-
street; and Mr. BISHOP, in Little Turn-Style, Holborn. 1749.

(Price in Sheets Six Shillings.)

MEMOIRS
OF THE
LIFE AND WRITINGS
OF
MR. WILLIAM WATSON
CONTAINING
MEMOIRS OF HIS FRIENDS AND
OF HIS TRAVELS



Written by himself.

Θεῷ Θέλονται, πᾶν ἄπορον πόριμον·
Θεῷ μὴ Θέλονται, πᾶν πόριμον ἄπορον.



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MEMOIRS

OF THE

LIFE and WRITINGS

OF

Mr. *William Whiston*.

Written by himself in the 79th, 80th,
81st and 82d Years of his Age.



*WILLIAM WHISTON**

was born at *Norton juxta Twycrosse*,
in the County of *Leicester*, upon *De-*
cember 9, A. D. 1667. O. S. My Fa-
ther was *Mr. Josiah Whiston*, Rector
of the same Place: Who married
the Daughter of *Mr. Gabriel Rosse*, the former In-
cumbent; whose Curate he had been, and was so fortu-
nate

* The Reader is to observe, that the entire Histories of Mr. Whiston's Prosecutions at the University of Cambridge; with his Banishment thence; of his Deprivation of the Mathematick Professorship there, and of the Profits thereof: With the Censure of his Notions by the Convocation; and his Prosecution before the Court of Delegates.

nate as to succeed him, of which *Gabriel Rosse*, my Grandfather, who was Rector of *Norton* near 50 Years, and lived to 87 or 88 Years of Age, I remember to have heard these few Things only, *viz.* That he was under the famous *Cambden*, second Master of *Westminster* School; that he refused to read *King Charles's* Book of Sports on the Lord's Day: That however, when he heard he was beheaded, he fell a weeping; and that in his very old Age, when he went to bed he used to say, *I go to my Bed as to my Grave*. Now my Father had been admitted into *Queen's College, Oxford*, tho' he did not I believe stay there long. He had been approved by *Peter Watkinson*, Moderator, and seven others of the Classical Presbytery at *Wirksworth*, in the Province of *Derby*, and ordained a Preaching Presbyter, *June 21, 1653*, by Fasting, and Prayer, and Imposition of Hands. He was after the Restoration kept in his Living of *Norton* by the Favour and Interest of Mr. *Merrey*, his great Friend of *Gopshill*, in his Neighbourhood; and was instituted into that Living by Bishop *Sanderson*, *Nov. 9, 1661*. He was married to Mrs. *Katherine Rosse*, *May 13, 1657*, by Mr. *Francis Skute*, a Justice of Peace at *Upton*; as was the Practice at that Time: The Originals of all which Instruments I have now by me. However, since there is somewhat very remarkable relating to my

Delegates, and its Upshot are here omitted; as already at large published after his Historical Preface, prefix'd to the first of his four Volumes of Primitive Christianity reviv'd, with some Additions there; and at the End of the Vth Volume. Where the Reader will find compleat Accounts of them all. See also the Memoirs of Dr. Clark's Life per tot, and many other Places of his Writings hereafter specify'd.

my Father, in a Note I lately made upon a Passage in Sir *William Dugdale's Short View of the late Troubles of England*, page 473, I shall here add that Note. He there sets down my Father's Name in a List of Clergymen of the County of *Leicester*, that address'd the Parliament. Upon which my Note was as follows.

N. B. This *Josiah Whiston* was my Father, and at this Time 1659, become Successor to my Grandfather, Mr *Gabriel Rosse*; who died *October 19. A. D. 1658*. When I as his Amanuensis (for he had himself lost his Sight several Years before his Death,) read the Catalogue of Subscribers, he was prodigiously uneasy at his Name being in it. His Account to me was this: That when some Apparitor or Messenger came from those at the Helm to obtain the Subscription, he was very unwilling to comply. He said, he lived privately, and endeavoured to do his own Duty without intermeddling with the Affairs of State, and so earnestly desired to be excused. But the Apparitor or Messenger, would admit of no Excuse, and told him, that if he refused, his Name must be put into the Roll of Refusers, or into his black Book, to be seen by those in Authority. The Consequence of which my Father so dreaded, that he did at last subscribe; but deeply repented it all the Days of his Life, and upon his Death-bed also. Nay I believe he kept *Jan. 30th*, [the Anniversary Day of Humiliation for the Death of King *Charles I.*] more solemnly, as a religious Fast, than any other Clergyman in *England*, every Year till the Day of his Death, *A. D. 1685*. He

also wrote a Book, tho' never published, against the Lawfulness of that War ; which I have now by me, under his own Hand, in MS. and a better Copy of which, as I take it, the late Sir *John Harpur* had. My Copy begins with this Declaration, That his Doubts about the Lawfulness of that War began this very Year 1659, and informs us, that " this Manuscript " was begun *Jan. 11*, and finished *Feb. 19*, 1665, " 1666." His Brother, Mr. *Joseph Whiston* of *Lewes in Sussex*, a very pious Dissenter, that wrote several Books for Infant Baptism [an Account of whose religious Death I have now by me] had been Chaplain to Col. *Harrison*, one of the Regicides. To whom my Father made me write long Letters, to convince him of the Unlawfulness of that War : (A Copy of one of which Letters I have still by me) but all in vain. Their Differences in Opinion however did not break their Brotherly Friendship, as appeared by his leaving what he had amongst us, his Brother's Children, when he died. All this I attest, *April 25*, 1746. But before I proceed to my own History, I cannot omit to mention the Relations that came to my Father at *Norton*, when I was but a Child under 10 Years of Age, concerning that wonderful and undeniable Instance of the Punishment of one *John Duncalf* of *Kings Swinford*, about 30 Miles from us in *Staffordshire* ; of which I well remember we had several Attestations at the very Time, either from Eye and Ear Witnesses, or those who had spoken with Eye and Ear Witnesses. This *John Duncalf* had cursed himself, upon his steal-

ing

ing a Bible, and had wished that if he stole it his Hands might rot off, before he died ; which proved most true, and most affecting to the whole Country and Neighbourhood. A just Account of which, after many Years, I have very lately read ; and find all Things therein related as I remember I heard then at that Time. The exact Narrative itselef, written by Mr. *Illingworth* ; and the judicious Sermon that accompanies it, preached by Dr. *Ford*, are now before me ; and ought, in this sceptical Age to be reprinted, and recommended to all who either deny or doubt of the Interposition of a particular divine Providence sometimes, for the Punishment of notorious wicked Men, even in these last Days. And I am and have long been of the great Lord *Verulam's* Opinion, here justly refer'd to by Dr. *Ford*, page 52. who takes Notice of it as a Defect in the Historical Part of Learning, that there is not extant an impartial and well-attested *Historia Nemefios*, as he calls it. An Account of the most remarkable Judgments of God upon the wicked, and complains of it accordingly.

Now since two remarkable Things happened to me before, and when I went to School, which was *A. D.* 1684. I shall here relate them. The first belonged to my Grandmother Mrs. *Rosse*, who then lived upon a small Estate of her own at *Ratcliffe*, three Miles from us at *Norton* ; but still had her Coffin at our House many Years. About the Year 1680, we heard she was sick, and so we might have some Apprehensions, that she being of a great Age, that this Sickness might be fatal to

her: Tho' I do not remember any particular Tokens of her End approaching. However at this Time I had one Night a melancholy Dream, and thought I saw very distinctly her Funeral go along by the Side of her Rails to *Ratcliff* Church-yard, in a solemn Manner. After which I awaked, and was comforting myself, that all this was but a Dream, and my Grandmother might still recover. At which Time I heard a lumbring Noise about the Place where her Coffin was: And inquiring what was the Matter, the Answer was, that my Grandmother was dead, and they were come for her Coffin.

The second very remarkable Thing that happened then to me, was before my going to *Tamworth* School, *A. D.* 1684. At *Whitsontide* my Mother went with me to *Sweepston* (my Father wanting his Sight) to our Neighbour and Friend Dr. *Gery*, Rector of that Place, which was but two Miles from *Norton*. He had his second Son, Mr. *Gery* then under the Care of Mr. *George Antrobus*, at *Tamworth*: Whither I was to go soon after the Holydays were over. Whilst that Son of Dr. *Gery's* was, during the Holydays, at *Sweepston*, with his Father. With whom I now aimed to contract an Acquaintance before I went to *Tamworth*: Accordingly we were that Day very familiar together, and hoped to be so ever afterward. Mr. *Gery*, in the Evening, was so complaisant as to conduct my Mother and myself Part of the Way to *Snareston*, which lay in our Way to *Norton*. At length we parted; and we went up a small Ascent one Way, as he went back a greater Ascent the other. At which Juncture a strong foreboding Impression

lion came upon me, from no Foundation that I know of, that I should never see him more: Which made me look backward upon him several Times: Tho' I endeavoured to put such a disagreeable Thought out of my Mind. Upon Mr. Gery's going back to School, before I was ready to go, he fell ill of the Small-Pox at School. This affrighted me, and made me earnestly desire to be sent to *Tamworth* immediately, that when I had once seen him alive (for I had already had the Small-Pox myself) the foreboding Impression might be over. However it so proved, that either my Father's Horfes, or Servants were out of the Way; or some other Impediment hinder'd my going so long, that he was dead before I came to School, and the other Scholars had made Elegies upon his Death; so that according to this my strange Impression, I never did see him more. Which Accident greatly affected me at that Time.

Several other Relations of this Nature, I mean relating to the invisible World, I have made strict Inquiry about, and collected some myself in the Course of my Life; and have frequently been intirely satisfied of their Truth and Reality. But because they were not of my own original Knowledge, I rather reserve them till some other sober and judicious Person shall make an authentick Collection of such Relations of that Nature, as may have sufficient Vouchers, and may be both to my own Satisfaction, and to the publick Benefit; when I shall be ready to communicate my Relations to the Authors of such Collection.

And here it may not be amiss to take Notice, how excellent a Pastor of a Parish my Father was ; even after the Loss of his Sight ; his great Infirmities of Body ; and his Lameness : Nay, even when, for about six Weeks, his hearing was almost intirely lost also. During which Times he still continued officiating and preaching twice every Lord's-Day. He also, before his Want of Sight hindered him, used to go Yearly to the several Families in his Parish, to catechise the Children, and instruct, or if Occasion was, to reprove the grown Persons, in a free and familiar Manner : And particularly to fit the younger Persons four Times in the Year for their first Communion. Which Method he also continued when he had lost his Sight, with only this Difference, that he then sent for the several Families to his own House for the same Purposes. Nor was there any more than one Family which refused to come. The Master of which Family was afterward so sensible of the good Influence of such private Instructions, that when I once came into that Country, and, as usual gave the Parishioners of *Norton* a Sermon, he lamented to me the Negligence of the Incumbents, after my Father's Death ; and complained that since that Time, they could not govern their Children and Servants as they did before, and would I thought have gone down on his Knees that I might have had the Living, and done as he did.

My Father chiefly depended on Dr. *Hammond's* Paraphrase and Notes on the *New Testament* (who was ten years Rector of that very Parish of *Pensehurst* in *Kent*, which I was offered about Six Years ago ;)
which

which Work I used to read to him, and which Work was in those Days the great Standard of the Sense of the Text among the middle Sort of our Divines, nay, almost among all the Preachers of the Church of *England* ; till at last *Grotius's* Reputation greatly prevailed against his, and generally against that of all our other Commentators. Altho' I cannot but say, that how great soever Dr. *Hammond's* Reputation was with me, when I was young, and *Grotius's* and Bishop *Patrick's*, &c. when I was of middle Age ; yet in the last thirty Years and more, have I discovered so much greater Light, by the most frequent Perusal of the two or three first Centuries of Christianity, and by a close Attention to Originals, that I cannot but look upon all such Commentaries as at present much less considerable. But this by the Way only.

My Father performed all Parochial Duties himself ; in saying the Prayers, Psalms, and Lessons, and Preaching every Lord's Day twice, and Administering both Baptism and the Lord's Supper by Heart. (To which last he admitted me at fourteen Years of Age) excepting the Office of Matrimony, which he left to others. Nor did this extraordinary Diligence in his Function please several of his neighbouring Clergy : Who, as usual, thought it to be as it really was, a *tacit* but severe Reproof of their own Negligence. As to which excellent Character I have now by me, an original Petition of the Parishioners of *Norton* and neighbouring Gentry, to the Lord Protector, before the Death of Mr. *Gabriel Rosse*, his Father-in-Law, who was then about 87,
to

to beg of him not to suffer Mr. *Whiston* to be taken from them, when Mr. *Rosse* should die, as they were greatly afraid he should be. Tho' I suppose the Petition was never presented: The Reason of which I do not know. I also remember what my Father told me; that after the Restoration, almost all Profession of Seriousness in Religion would have been laughed out of Countenance, under Pretence of the Hypocrisy of the former Times, had not two very excellent and serious Books, written by eminent Royalists, put some stop to it: I mean *The whole Duty of Man*; and Dr. *Hammond's Practical Catechism*: (The latter of which I sometimes read in Evenings to my Pupils, when I was a Tutor.) I also remember his Observation on Mr *Hoard's* Book concerning *God's Love to Mankind*, as the first that began to set aside the *Calvinists* Unhappy Scheme of Election and Reprobation in *England*, which till then was the current Opinion of the Members of the Church of *England*, as it is still the Doctrine of her 39 Articles.

I farther remember, that when the *Bill* for the *Exclusion* of the Duke of *York* was in Agitation, my Father was so fearful of Popery, that he wished such a Bill were lawful: But did not think it was so. Which fear of Popery had so great an Influence upon him, that it had almost prevented his Consent to my being bred a Scholar, in order to my being a Clergyman; which yet he greatly desired; for fear the Popish Religion should come in, and I should become a Popish Priest: Against which Religion I had then read so many Protestant

stant Books, that I was in very little Danger of ever embracing it.

I remember also, that when sometime before his Death, great Numbers of *French* Refugees came over hither, at the Revocation of the Edict of *Nantz*, 1685. This so greatly affected him, that considering them as Confessors for Religion, as they really were, he preached several Sermons to his small Parish, to excite them to an uncommon Liberality on that Occasion. In Particular he told them from the Pulpit, which I myself heard, that he intended himself to give them six Pounds. By which Means I believe the Parish of *Norton* made up a greater Sum than Perhaps any other in the Kingdom, of no larger Wealth and Magnitude.

Now it ought here to be mentioned, that my Father was acquainted with that most eminent *Dissenter* and most vigilant Pastor, Mr. *Richard Baxter*, and had a great Esteem for him, and his practical Writings: Infomuch that he caused me to learn his small Catechism, of xii Articles by Heart. And certainly as Mr. *Baxter* put a great Stop to the Folly of the *Antimonians*, who in the Times of Anarchy were ready to over-set the Majority of weak, but zealous Christians; so had he been as well versed in the original Writers of the two or three first Centuries, as he was in the Schoolmen, his Parts were so considerable, that he had afforded very great Light to the Christian World. Nor indeed by the by, could I ever prevail with myself to preach against our *Dissenters*, even when my Principles were very different from theirs; on Account of that Seriousness
of

of Piety, which I found in many of them. Nor do I at this Day approve of one Party of Christians Preaching against another, where they are not allowed to plead for themselves ; but think they had better all of them look into their own Errors, and leave them ; and all of them unite upon the only wise Foundation, the Original Settlements of Primitive Christianity.

As to my Father's Death, it was after a most Christian Manner. For when he saw it approaching, he said, *he was not afraid to die*. And calling for us his Children, he gave us all a solemn Charge for leading a religious Life, and caution'd us not to meet him at the Day of Judgment in an unregenerate State ; and then solemnly prayed with us, and for us. A few Hours after which he slept in the Lord, the Beginning of *January*, 1685-6, in the 63d Year of his Age, and lies buried in the Chancel of *Norton* : With only this original Inscription, now worn out, *Depositum Josiæ Whiston, hujus Ecclesiæ Rectoris*, and had his Funeral Sermon preached by Dr. Gery.

As to my Mother, *Katherine Rosse*, the youngest Child of Mr. *Gabriel Rosse*, she was baptized *Jan.* 19, 1639-40, and died *December* 1, 1701, at near 62 Years of Age. She was a very good sincere religious Woman, who took great Care of her Husband under all his Infirmities, and of us, a numerous Family of Children. We had been ten in all ; but six Sons and one Daughter lived to be grown Men and Women. The youngest of which, *Daniel* by Name, besides myself, is still alive, and
is

is still no more than a Curate at *Somersham*, under the *Regius* Professor of Divinity of the University of *Cambridge*: His Sincerity obliging him not to sign the 39 Articles for farther Preferments, and never to read the *Athanasian* Creed: For refusal to read which he was once in Danger of Expulsion from his Curacy. But by Dr. *Clarke*'s Interposition with a Noble Peer in that Neighbourhood, it was prevented. He has, I believe, composed more Sermons, and those not bad ones, than any other Clergyman in *England*; I have heard him say, above 3000 in Number. But his principal and most useful Work is, his *Primitive Catechism*; which when I had myself greatly approved and improved, I publish'd under the Title of a *Presbyter of the Church of England*, and still insert it among the Catalogue of my own Writings, as I have long made use of it, and of it only in my *Catechetick Instructions*, instead of our other more modern Compositions, which seem to me quite inferior to this, as it is wholly taken out of the *Bible*, and the *Apostolical Constitutions*: But what Opinion my Brother had of those *Constitutions*, I shall here give the Reader in his own Words, taken out of his Letter to me, not dated, but written about *A. D. 1715*, as follows:

Dear Brother,

“ I having lately read over the *Constitutions* with a
 “ Design of putting them in Practice, as far as
 “ they appear either clear in themselves, or agreeable

“ agreeable to the other more uncontested Scriptures,
“ desire you wou’d be pleas’d to give me your
“ Opinion touching these few Difficulties, which
“ have occur’d in the Reading thereof. I do not
“ intend hereby as if I wou’d attempt any Alte-
“ ration in the Publick Offices of the Church, any
“ farther than by the bare Omission of those
“ Forms, which I conceive to be directly Repug-
“ nant to the Word of God, because indeed
“ these very Constitutions, which do so directly
“ condemn some of those Forms, do at the
“ same Time strictly enjoin a Conformity to the
“ Injunctions of the Bishops; even of those Spi-
“ ritual Guides, without whose Direction we of
“ the Inferiour Clergy are required not to do any
“ thing of Moment, especially not in the Publick
“ Offices of the Church: My Duty I conceive
“ with respect to them, is earnestly to pray to
“ God, which I never omit to do, That he wou’d
“ so guide and govern the Bishops and Pastors of
“ his Church, that we may by their Means be
“ led into all necessary Truth, particularly, which
“ is the sincere Desire of my Soul, That he would
“ be pleased to remove their Prejudices, and open
“ the Eyes of their Understanding, that they may
“ restore to us that ancient, and truly pious Form
“ of Worship contain’d in the Constitutions: In
“ Respect of which, in my humble Opinion, espe-
“ cially as to that Divine Office of the Eucharist,
“ nothing can be said to be either equal or com-
“ parable to it. The great Plainness and Easiness
“ of the Style, the Piety, Ardor, and even
“ Ecstasy

“ Ecstasy of Devotion therein contain’d, and if any
 “ thing can be yet added to it. The amazing and
 “ comprehensive View of Providence through all
 “ the Periods of the World therein set forth, do
 “ all bespeak it to be of Divine Original. There
 “ are indeed some Difficulties in several Parts of
 “ the Constitution, which highly deserve to be
 “ considered and cleared: This however I need not
 “ scruple to affirm, that I who have read them more
 “ with a practical than a curious Eye, have not
 “ found the tenth Part of the Difficulties in them,
 “ either in Respect of Faith or Practice, as I do
 “ when I read over the other uncontested Books
 “ of the *New Testament* with the like View: They
 “ being indeed more consistent with themselves,
 “ and with the other Books of the *New Testament*,
 “ than the said Books have ever appeared to me
 “ to be, especially if they are considered without
 “ that great Light and Assistance, which even the
 “ Constitutions now give us, both in explaining and
 “ reconciling them to each other. &c.

Your Loving, and Affectionate Brother,

DAN. WHISTON.

“ Pray inform me, what State Primitive Chri-
 “ stianity is in, and whether, upon this great Turn
 “ of Affairs, there are no Hopes of having its
 “ Claim heard.”

I come now to myself, and these Memoirs of my
 own Life: And to give the Reasons why I
 write it at all, and especially why I write it
 now.

now. The Occasions of which are as follows. About the Middle of last *May*, 1746, came to me in *London* an *Hanoverian* Scholar, that had been three Quarters of a Year in *England*, and spake *English* very well. His particular Business with me was to desire me to revise and improve a short Account of Mr. *Humphrey Ditton*, who, as they knew in *Germany*, had been my intimate Friend. This was designed to be set before his very excellent Work concerning our Saviour's *Resurrection*, which was, it seems, already translated into the *German* Tongue, and was going to be there published. When this short Account was shewed me in *English*, I perused it, and found no small Parts of it to be false; and so I was forced to write it almost all new, with this Title, *Mr. Whiston's Account of Mr. Humphrey Ditton*, which I hear they will translate, and prefix to the *German* Edition of that Book. About a Week afterward came another *Hanoverian* Scholar to me, and desired me to write my own Life: For he said, that also had been written in *Germany*; but, as was now found, with several Falsities likewise. My Answer was, that though I had been long ago put upon this, I had not hitherto inclined to do it; yet rather than go down to Posterity with such Falsities, perhaps I might set about it; as I did immediately.

Now I was from my Youth brought up with a religious Education, and under deep Impressions of Piety; and in the diligent Study of the Scriptures, and was no other than my Father's Amanuensis for some Years. During which Time, in 1682, Sir

John

John Moor (who was born at my native Town of *Norton*, of *Charles Moor*, Husbandman, and *Cicely* his Wife, and baptized there *June 11, 1620*) was become Lord Mayor of *London*. Upon which my Father thought it a very fit Thing for the Minister and Inhabitants of *Norton* to present an Address of Congratulation to his Lordship in his high Station; with a Desire that he would, in some Way or other, as he pleased, remember the Place of his Nativity. Which Proposal, when the Inhabitants readily complied with, Mr. *Swinfen*, one of the secluded Members of the Long Parliament, at my Father's Request, drew us up a Form of such an Address; which I remember I copied out, and a Writing-Master of *Tamworth* engrossed fair for us; and Sir *Edward Abney* of *Willesley*, the Father of one of our present Barons of the *Exchequer*, presented it to the Lord Mayor, who at first seemed to neglect it; but afterwards remember'd it effectually, when he built and liberally endowed that noble School at *Appleby*, but a Mile from *Norton*, whither his Relations were removed; and made *Norton* free of it, which will stand as a Memorial of my Father's Care of *Norton*, and of the Generosity of Sir *John Moor*, by that Donation, as the whole Country's great Benefactor.

In the Year 1684 I was sent by my Father to *Tamworth*, to that excellent Schoolmaster Mr. *George Antrobus*, one of whose Daughters I afterward married; who, with Mr. *Samuel Langley*, the vigilant Pastor of that large Parish, were great Blessings to the same, and in intimate Friendship

with one another. Whether it was my want of Exercise when I was my Father's Amanuensis, and my long Attendance both Morning and Afternoon on my Father at home, while he learned the Chapters, &c. for the Lord's Days; or whether it arose from my original *Stamina vitæ*, I have been a Valetudinarian, and greatly subject to the *Flatus Hypochondriaci* in various Shapes all my Life long, although old Age, Temperance, Abstinence, and very great Exercise, have made it a great deal easier to me now for many Years. My principal Comfort was from my Innocence, and was always this, that whenever it pleases God to take me from this miserable and uneasy World, I verily hope and trust I shall go into the *Bosom* of Abraham, into *Paradise*, and be happier there than I can expect to be in this World.

Now, to prove what was the State of my Indisposition at that Time of my Life, take one Example. When I was become so vapoured and timorous at home, that I was ready to faint away if I did but go a few Stones cast from our own House, my Father observed it; and fearing the Increase of that Distemper, and its bad Consequences in my future Life, he forced me to walk with our Clerk, *John Flavell*, four Miles on a frosty Morning, to my Uncle *Simmond's* at *Atherston*; which Force was yet the kindest Thing he could do to me. Accordingly, when I found myself pretty well, both on my Journey and Return, I began to take a little more Courage; and that Degree of Melancholy wore off, though a lesser Degree of it always has, and I sup-

I suppose always will, continue with me all the Days of my Life.

And now, finding in my Note-Book some Account of the greatest Frost that has happened all my Life-time, *A. D.* 1683-4, I shall set that Account down here, nearly in the Words I then wrote it, though somewhat shortened.

About *November* 26, 1683, began in good Earnest a very great Frost; but it began to be more sensibly extraordinary about *December* 23. It was somewhat more moderate a Day or two in *Christmas*, yet during the rest of those Days it was excessive sharp, insomuch that in a single Night it froze two Inches and a Quarter or half. About *January* 9th or 10th, 1683-4, it began to thaw for a Day or two; but about the 13th or 14th it froze again a little for some Days. But from about the 21st to the 26th it froze exceeding hard; and, on the 30th [the solemn Fast, which my Father then kept for the Murder of King *Charles*] and 31st it froze the hardest of all; in some Places three Inches or more in one Night. [This Account, taken and written when I was but sixteen Years of Age, may be compared with others taken by those at riper Years.]

Now before my going to *Tamworth* School, 1684, I had learned of my Father at home so far as he could well teach me without his Eye-sight; so that after a bare Year and three Quarters Stay there, I was about the Middle of the Year 1686, admitted of *Clare-Hall* in *Cambridge*, where I earnestly pursued my Studies, and particularly

20 MEMOIRS of the LIFE of
the Mathematicks, eight Hours in a Day, till the
Year 1693.

However, in the Year 1685 there was so extraordinary a Crisis of the Protestant Religion, as well deserves to be mentioned here : Infomuch that, as Bishop *Burnet* partly implies, but Mr. *Arthur Onslow* more distinctly informs me, it once depended on a single Vote in the House of Commons, whether King *James* should be permitted to employ Popish Officers in his Army or not : Which Point, had he gained, there was visibly an End of the publick Establishment of the Protestant Religion in this Kingdom. It came, as I said, to a single Vote ; and a Courtier, who was to watch every Voter where the Member had any Employment under the King, observed one that had a Regiment going to vote against the Court ; and seeing him, put him warmly in mind of his Regiment. He made Answer, “ my Brother died last Night, “ and has left me 700*l.* a Year ; ” which single Vote gained a Majority, and saved the Protestant Religion at this Time. If I might use an Heathen Expression in a Case belonging to Christianity, I would say, *Non hoc sine numine Divino.*

Now during this Time, and while I was Undergraduate, an Accident happened to me, which may deserve to be here related, for the Caution and Benefit of others in the like Circumstances. I one Summer observed, that my Eyes did not see as usual, but dazzled after an aukward Manner. Upon which I imagined this might arise only from my too much Application to my Studies ; and I thought
proper

proper to abate of that Application for a Fort-night, in hopes of recovering my usual Sight by walking, during that Time, much abroad in the green Grass and green Fields ; but found myself disappointed : Which occasioned some Terror to me, especially because of my Father's Loss of Sight before. At this Time I met with an Account, either in Conversation, or Writing, that Mr. *Boyle* had known of a Person who had new whited the Wall of his Study or Chamber, upon which the Sun shone, and used to read in that glaring Light, and thereby lost his Sight for a Time, till upon hanging the Place where he studied with Green, he recovered it again ; which was exactly my own Case, in a less Degree, both as to the Cause and the Remedy. For I and my Chamber-Fellow had newly-whitened our Room, into which almost all the Afternoon the Sun shone, and where I used to read. I therefore retired to my Study, and hung it with Green, by which means I recovered my usual Sight, which, God be praised, is hardly worse now, that I perceive, at fourscore Years of Age, than it was in my youthful Days.

During the same Time, while I was an under Graduate in the Reign of King *James II.* and, in the Year 1687 or 1688, I went with the senior Fellow of our College, Dr. *Nathaniel Vincent*, into *Norfolk*, on account of my Health. It was near the End of *May*, and when we came thither the Doctor found that he was put up to preach at the Cathedral of *Norwich* upon *May 29*, the Solemnity for the Restoration. Now the Doctor was

known to be a great Friend of King *James's*, and perhaps hoped to be made a Bishop by him: Which is sufficient for understanding his Temper and Principles; and this at a Time when the Body of the Protestants, and the University in particular, were in very great Dread of Popery, and were thereby become much more serious in Religion, much more sedulous in attending Divine Service, and much more charitable and friendly to Dissenters than formerly. [And happy, thrice happy should I have thought this unhappy Nation now, if, upon our late Fears of the Pretender and of Popery, we had been brought into the same excellent Temper. But, alas! alas!] When Dr. *Vincent* found himself in these Circumstances, and unprovided of a compleat Sermon suitable to the Occasion, he found, however, that he had some Notes with him that might assist him in a new Composition. He made me therefore his Amanuensis for many Hours, where we then were, and so compleated his Sermon. His Text was, *Rebellion is as the Sin of Witchcraft*, 1 Sam. xv. 23. Which he, as is usual, understood of the Rebellion of Subjects against their Kings; whereas it was meant, most evidently, of King *Saul's* Rebellion against Almighty God, who had made him King. We then dined at the Bishop's, Dr. *Lloyd's* Palace, who was in great Reputation at that Time, and proved to be one of the Nonjuring Bishops afterward. The next Lord's Day there was so excellent a Sermon preached at the same Cathedral, by a Clergyman, to me unknown; but, by his Hood, seemed to be a Doctor of Divinity; and
if

if I remember right, came from the Parts near *Lynn*, and so directly fitted the unhappy Circumstances we were then in, the imminent Danger of Popery and Persecution, that we, the Hearers, were prodigious attentive to it, and deeply affected by it. The Subject was, *The proper Preparations of a Christian for Times of Persecution*. [Almost like Bishop *Sherlock*'s most excellent Sermon at *Salisbury* last *October*, which I have since republished, with Additions of my own] yet with such Caution, that, though we well knew the Preacher's Meaning, no Handle was given for any Accusation at Court; only so far we were advised, that, if Danger should approach, we should hold fast to our [Protestant] Bishops, as the most likely Way to escape the Dangers we might be in. I hardly ever in my Life saw such an Impression made by a Sermon, as was made by this, on any Audience. We were then for certain in earnest, and had, I believe, very little Regard to Dr. *Vincent*'s Court-Sermon just before (as such Sermons generally deserve no better): However, it soon happened that the Prince of *Orange* came to our Deliverance, and the *Cambridge* Mob got up, and seized Dr. *Watson*, the Bishop of *St. David's*, of much the same Character with Dr. *Vincent*, and threatened Dr. *Vincent* himself. Who thereupon thought of saving himself by going out of the College for awhile: Accordingly he called for me, as then his Sizar, to assist him in preparing for his Removal. But what may be here most worth mentioning is this, that I happened, by Inadvertency, to

overthrow his Salt towards himself at Supper : Which put him into a great Concern ; and made him say very solemnly, that “ It would be a sad
 “ Completion of this Omen if they should find
 “ him dead in his Bed the next Morning : ” To which no Reply was made. Yet was this so far from being accomplished, that the Doctor lived a great many Years after it : So vain are the pretended Signals of this superstitious Nature. Tho’ the Affrightment they may cause in melancholy Persons may be sometimes really mischievous to them.

In my Note-Book I find about this Time the following *Memorandum*.

Sept. 1, 1687. Dr. Henry Moor of Christ’s-College died ; and was buried by Torchlight the third Day, being Sunday. His last Words, as I heard, were these, or to this Effect : Calling his Nurse he said to her, Nurse, I am going a long Journey, where I shall change these for better Possessions ; and so presently departed. Sic Obijt Divinus ille Philosophus Cantabrigiensis : Extinctus amabitur idem.

Nor can I well mention this Dr. *Henry Moor*, without the Mention of his prodigious Admirer and Executor, Dr. *Davies* of *Haidon* ; who was one of my best Friends when I was banished the University ; and whose Brother-in-Law, Mr. *Ward*, was also my very good Friend, and Dr. *Moor*’s great Admirer, and wrote his Life, very well. I should digress too much if I should go on with these two very valuable Clergymen’s Characters,
 and

and charitable Endeavours ; one Thing only I shall mention of Dr. *Davies* ; that when so early I and another Christian Friend found great Fault with his reading the *Athanasian* Creed, of which he was no Admirer, he said in Excuse, that he read it only *as he would read Greek* to his *English* Congregation. However, we so satisfied him of the Impropriety of reading it, that he promised us to read it no more. But to return to my own History.

I was admitted of *Clare-Hall, Cambridge*, as I have already said, about the Middle of 1686, while a very small Part of the Old College was standing : Tho' I question whether any of it was standing when I came to reside, which was the *September* following. My Father being now dead, we were all of us under the Care of our Mother the Widow, whose comparative small Means for seven Children, made it difficult for her to support me there. And had the Expences of a Collegiate Life been as extravagant then as they are now come to be, or had I not lived as frugally as possible, she would not have been able to have given me my Degrees ; especially that of Master of Arts. In which the Present of 5*l.* from Bishop *Moor*, was then a kind and seasonable Addition ; and partly an Occasion of my Acceptance of the Place of his Chaplain afterward. However, I find by my Accounts still preserved, that tho' I was a Pensioner for the last half Year, yet did my whole Expences for the three Years and half, till my first Degree inclusive, not amount to so much as 100 *l.* See
Dr.

Dr. *Newton's* very prudent Pamphlet, called, *The Expence of University Education Reduc'd*. Soon after I was made Fellow of *Clare-Hall*, I set up for a Tutor there. And to encourage me in that Employment, Archbishop *Tillotson* sent his worthy Chaplain, Dr. *Barker*, who afterwards publish'd his Works, to the University; partly to persuade the Heads of Colleges to take more than ordinary Care of giving *Commendamus's* for Holy Orders, and partly to bring his Nephew Mr. *Tillotson*, to be my Pupil at *Clare-Hall*. An Honour and Advantage this at that Time of Life very considerable to me, had my ill Health allowed me to go on in that Way in the College. But as it did not, that excellent Tutor Mr. *Richard Laughton*, my Bosom Friend, who was then Chaplain to Dr. *Moor*, Bishop of *Norwich*, soon took my Pupils, eleven in Number, and I was kindly invited by the Bishop to be Chaplain in his stead: Which I accepted of. However, soon after the Archbishop had sent me his Nephew, or in 1694, I waited upon him at *Lambeth*. And being at Chappel there, with that Design, I found Bishop *Burnet* there also: Who as I was told, had Business with him. So that upon some of the Family's Suggestion, I went away; intending in a few Days to come again: But in those few Days the Archbishop was dead. So very uncertain is Human Life! So that I did never converse with him at all: Tho' I once heard him preach upon *New-Years Day*, 1688-9, one of his excellent Sermons
at

at his Lecture at *Laurence-Jury*, *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God*, 1 Cor. vii. 19. However, having had Occasion to mention the Archbishop's Chappel at *Lambeth*, give me leave to take Notice how little Courage both he and Archbishop *Sharp* had in the Rejection of that publick Cursing of Christianity, the *Athanasian Creed*, even as to their own Cathedrals or Chappels. For tho' it be well known how little they both approved this Creed (See Dr. *Clarke's* Life, 1st Edit. pag. 81. and Mr. *Emlyn's* Life, pag. 58.) yet does it no way appear that either of them had Christian Courage enough to banish it out of those Places: However, since I have by me an authentick Paper communicated by Dr. *Laughton*, which vindicates this excellent Archbishop *Tillotson*, from some false Reports, which had been told of him, altho' I formerly permitted it to be publish'd, yet shall I here repeat it. It runs thus, *verbatim*.

Mr. *Denton's* Paper.

S I R,

“ I have thus long deferr'd to return an Answer to your Letter, about the late worthy Archbishop of *Canterbury*, because I was desirous to give you as punctual an Account as I could of those Things laid to his Charge in the Libel. I have found out two Persons, who besides myself were in *Clare-Hall* that Summer, in which *Worcester* Fight was, viz. Sir *Watkinson Payler*, who was Nobleman, and Mr. *James Mountain*, who was Fellow of the College, and if there had been any such Alteration made by him

“ him in the College Graces, as the Pamphlet
“ mentions, surely some of us who daily heard it
“ read would have known it ; but those Persons
“ do profess, as I do, they never knew or heard
“ of any such Thing done, or attempted to be
“ done, but do believe it to be a malicious Lie. I
“ perceive I was mistaken in the Time of his be-
“ ing made Fellow, which (you say) by the
“ Buttery Books appears to be some Time before
“ *Worcester* Fight, and I must believe that Re-
“ cord before my Memory at this Distance of
“ Time. I was also in the College when King
“ *Charles* I. passed by *Cambridge*, and whether
“ *Tillotson* went to Sir *John* *Cuts*’s House, a-
“ mongst several that did, I have forgotten, but
“ I am pretty confident the Story of his being
“ denied the Honour to kiss his Majesty’s Hand,
“ is not true, for I never heard of any such
“ Thing, which (if it had been so) I should cer-
“ tainly have done, if not from him, from some
“ others, several of my Acquaintance being
“ there. It is true, that he had Dr. *Gunnins*’s
“ Fellowship, but whether by a *Mandamus* or the
“ College Election, I cannot certainly tell, but
“ believe the latter : For when he came into it,
“ it was made void by the Death of one who had
“ enjoyed it several Years after Dr. *Gunning* left
“ it ; and I think none of those Fellowships were
“ fill’d after the first turn by *Mandamus*’s ; but
“ of this I am not certain, and forgot to ask Mr.
“ *Mountain* about it, when I was with him, who
“ probably may remember that better than I.
“ But

“ But I will as soon as I have an Opportunity,
 “ speak or write to him about it. As for what the
 “ Pamphlet says of his governing the College,
 “ the Senior Fellows not daring to oppose him
 “ because of the Interest he had with his great
 “ Masters; it is very malicious and false, for he
 “ was not of an imperious Humour, but had
 “ then that sweetness of Temper which he ever
 “ after retained, and was much respected by the
 “ Senior Fellows: He was indeed in those young
 “ Years of very great Parts and Prudence, and
 “ the Senior Fellows would always have his
 “ Advice in what was done about College-Affairs,
 “ giving great Deference to his Judgment. And
 “ Mr. *Mountain* (who was one of those Senior
 “ Fellows, and as much as any one for the King’s
 “ Side, having been some Years in his Army)
 “ doth to this Day retain a very great Honour
 “ for him, and never mentions him without a
 “ mighty Respect.”

In 1693, I was become Master of Arts, and Fellow of the College; and intended to take Holy Orders. Tho’ I confess the Subscriptions, &c. for my Degree of Master of Arts seemed to me even then so uneasy, that I could hardly persuade myself to comply with them, and have ever since I examined into Primitive Christianity absolutely refused them, both for myself, and my Children. Now when I was to go to take Orders, I had no Mind to apply myself to a Bishop, how excellent soever, who had come into the Place of any who
 were

were not satisfied with the Oaths to King *William* and Queen *Mary*, and so had been deprived for preferring Conscience to Preferment: Which, as I ever after resolved to do myself so had I at the Revolution written, tho' not printed, a very small Paper against the Lawfulness of that Oath; tho' tenderly, and with a Caution suitable to so young a Man; as being then but 21 Years old. However, tho' I have a Copy of that Paper by me, yet, because I soon afterward more thoroughly examined that Matter, and satisfied myself of the Lawfulness of that Oath, at least to those who had not taken an Oath to King *James*, which was my Case; and wrote fully for the Title of Princes, as not to be derived from Hereditary Right, but from the Choice and Recognition of the People in my *Scripture Politicks*, of which hereafter, I think it no way proper to insert it in this Place. Yet do I too well remember, that the far greatest Part of those of the University and Clergy that then took the Oaths to the Government, seemed to me to take them with a doubtful Conscience, if not against its Dictates. Nor considering the Doctrines of Passive Obedience and Non-Resistance, they had generally been brought up in, and generally signed before, was it to be otherwise expected. Whether the Imposers of such doubtful Oaths and Subscriptions, or those that take them while they are dissatisfied, are under the greater Guilt I cannot determine. The great Day must determine it.

However,

However, I most fortunately pitch'd upon the great Bishop *Lloyd*, who had been Bishop of St. *Asaph* before the Revolution, and was then Bishop of *Coventry* and *Litchfield*, in the Neighbourhood of *Tamworth*. To whom that Year 1693, I brought my College Testimonial, with a Letter from Mr. *Langley*, Minister of *Tamworth*, who was one of the best and most conscientious Clergymen in that Diocese, and known by the Bishop to be so. When I therefore desired that his Lordship, would please to give me Deacons Orders on St. *Matthew's* Day September 21st, and Priest's Orders on the *Sunday* following, being the publick Ordination. He told me, "that he
 "knew what College Testimonials were: And that
 "had it not been for Mr. *Langley's* Letter, I
 "might have gone away *re infecta*": Yet did his Lordship favour me with a private Ordination, to be a Deacon, on the Holiday: And after a most uncommon, but vastly improving Examination and Instruction in the Cathedral beforehand, with a publick Ordination into the Priesthood, the next Lord's-Day; Dean *Addison*, the present Bishop *Chandler* of *Durham*, then his Lordship's Chaplain, and the late Bishop *Smalridge*, laying their Hands on me in Ordination, as Presbyters. Where it will be proper to observe, that when Mr. *Langley* was once at another Ordination with this Bishop, he, as one of the Senior and most considerable Presbyters then present, was desired to lay his Hands upon the Persons to be ordained Priests, he refused so to do; unless he had
 examined

examined them himself, and found them fit for that Holy Function, which is an Example, I think, worthy the Imitation of other Bishops and Presbyters, also in like Cases.

But upon occasion of this Introduction of Bishop *Lloyd*, it may not be amiss to say something relating to him, which I myself know to be true. I remember to have heard him once say, that after the Assassination Plot *A. D.* 1696, the Odium of it was so great, that not a Jacobite would have remained in the Nation, had not the extream Rigour of the following Act of Parliament against those that would not Sign an Association, kept up that Spirit of Opposition to the Government ever afterward; which puts me in mind of the like Case of two of the Nonjurors of *St. John's College Cambridge*; *Mr. Billers* and *Mr. Baker*, who loved their Religion and their Country as well as any Jurors whomsoever: But having once taken an Oath to King *James*, could not satisfy their Consciences in breaking it, while he lived, for any Consideration whatsoever. These two were long my particular Acquaintance: And I well remember, that when King *James* dyed, which was 1701, they began to deliberate about taking the Oath, and coming into the Government, till the unhappy Abjuration Oath, which was made the same Year, had such Clauses as stop'd all their farther Deliberations. I wish, heartily wish that almost all our Oaths were abrogated, excepting that of Allegiance, and those in Courts of Justice; as the Principal, if not the only Oaths of any publick Necessity or Advantage;

tage ; in order to clear our very wicked Nation from those horrid Crimes of false or needless Oaths ; for which the few, very few thoroughly good Men in our *Land*, have *long mourned* : As did the Land of *Israel* formerly *Mourn because of Swearing*. *Jer. xxiii. 10.* Nor can I avoid taking Notice of the foolish and trifling Manner of giving Oaths, even in our supreme Courts of Justice ; which I have often seen myself with great Wonder, and Dissatisfaction. A thorough Correction of such gross Instances of Profaneness would afford me more Hope of Success as to our Arms, from the *only Giver of all Victory* ; and of a peaceable Settlement of our publick Affairs, when we pray to the Almighty, to *give Peace in our Time, O Lord*, than all the Political Measures we take for those Purposes without it. And now I am speaking of this truly great and good Bishop, who took me into his Bosom, and loved me, as I did him most sincerely ; he understood the sacred Chronology, the Holy Scriptures, and particularly the Prophecies therein contain'd, far better, I believe, than any *Jew or Christian* in the World before him ; and whom I have heard *thank God for being able to read the Prophecies as he read History*. However, I shall now say somewhat to that common Objection which unthinking People too unjustly make to the Accomplishment of some of the Bishop's Predictions ; made not from any Impulse of his own, for I have also heard him say, that *he was neither a Prophet, nor the Son of a Prophet*, but from his judicious Interpretation of Scripture Prophecies only. 'Tis true, that both he and I at first

mistook some Places in the Apocalypse: Of which see my *Literal Accomplishment of Prophecies*, p. 90. 113. But that either of us properly mistook our grand Period, of the End, or Ends of the 1260 Years of the Persecution under *Antichrist*, as is commonly said, I utterly deny. See my *Essay on the Revelation of St. John*, p. 319, 320, 322, 323, 324. And since it is made out undeniably in that Essay, p. 198—221, and p. 238—242, that Bishop *Lloyd* truly foretold the Restoration of the *Vaudois* 1690, and the End of the *Turkish War* 1698; both which he lived to see accomplished: It is very unjust to blame him for any other lesser Mistakes in such Matters. We all gain Light by Degrees; and if I, or any one else, since his Days, have gained more Light either in the Prophecies or Doctrines of the Gospel, and in Part also by his Means, we ought not to insult over him; but to thank God Almighty for such farther Illumination: Remembering that excellent saying of the great Mr. *Mede* himself, which I make the Motto of my own *Essay on the Revelation*, *Illud pro certo habens, Nisi in hisce talibus liberius paulo sentiendi, imo et errandi venia concedatur, ad profunda illa et latentia veritatis adyta viam nunquam patefactum iri.*

As to Bishop *Lloyd's* interlined Bible, and his Notes in Short-Hand, that vast Treasure of sacred Learning, I took great Pains many Years ago to have it decyphered, by that eminent Chronologer Mr. *Marshal* of *Naunton* in *Glocestershire*, who married a Relation of the Bishop's, and knew his Characters

Characters well, and was willing to undertake it upon proper Encouragement, which I almost undertook to procure him from my old Friend the Lord *King*, when he was first made Lord Chancellor, and had so many Prebends in his Gift. But upon my Application to him, I found so prodigious a Change in him, such strange Coldness in the Matters that concerned Religion, and such an earnest Inclination to Money and Power, that I gave up my Hopes quickly. Nay, indeed, I soon perceived that he disposed of his Preferments almost wholly at the Request of such great Men as could best support him in his high Station, without Regard to Christianity; and I soon cast off all my former Acquaintance with him. Now, by the way, if such a Person as the Lord *King*, who began with so much sacred Learning, and Zeal for Primitive Christianity, as his first Work, *The Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*, shewed, was so soon thoroughly perverted by the Love of Power and Money at Court, what good Christians will not be horribly affrighted at the desperate Hazard they must run, if they venture into the Temptations of a Court hereafter? Such Examples make me often think how wisely our blessed Saviour put in that Petition into the Lord's Prayer, *Lead us not into Temptation*.

I proceed now in my own History.

After I had taken Holy Orders, I returned to the College, and went on with my own Studies there, particularly the Mathematicks, and the Car-

tesian Philosophy ; which was alone in Vogue with us at that Time. But it was not long before I, with immense Pains, but no Assistance, set myself with the utmost Zeal to the Study of Sir *Isaac Newton*'s wonderful Discoveries in his *Philosophiæ Naturalis Principia Mathematica*, one or two of which Lectures I had heard him read in the publick Schools, though I understood them not at all at that Time. Being indeed greatly excited thereto by a Paper of Dr. *Gregory*'s when he was Professor in *Scotland* ; wherein he had given the most prodigious Commendations to that Work, as not only right in all Things, but in a manner the Effect of a plainly *Divine Genius*, and had already caused several of his Scholars to keep *Acts*, as we call them, upon several Branches of the *Newtonian* Philosophy ; while we at *Cambridge*, poor Wretches, were ignominiously studying the fictitious Hypotheses of the *Cartesian*, which Sir *Isaac Newton* had also himself done formerly, as I have heard him say. What the Occasion of Sir *Isaac Newton*'s leaving the *Cartesian* Philosophy, and of discovering his amazing Theory of Gravity was, I have heard him long ago, soon after my first Acquaintance with him, which was 1694, thus relate, and of which Dr. *Pemberton* gives the like Account, and somewhat more fully, in the Preface to his Explication of his Philosophy : It was this. An Inclination came into Sir *Isaac*'s Mind to try, whether the same Power did not keep the Moon in her Orbit, notwithstanding her projectile Velocity, which he knew always tended to go along a strait

Line

Line the Tangent of that Orbit, which makes Stones and all heavy Bodies with us fall downward, and which we call *Gravity*? Taking this Postulat-um, which had been thought of before, that such Power might decrease in a duplicate Proportion of the Distances from the Earth's Center. Upon Sir *Isaac*'s first Trial, when he took a Degree of a great Circle on the Earth's Surface, whence a Degree at the Distance of the Moon was to be determined also, to be 60 measured Miles only, according to the gross Measures then in Use. He was, in some Degree, disappointed, and the Power that restrained the Moon in her Orbit, measured by the versed Sines of that Orbit, appeared not to be quite the same that was to be expected, had it been the Power of Gravity alone, by which the Moon was there influenc'd. Upon this Disappointment, which made Sir *Isaac* suspect that this Power was partly that of Gravity, and partly that of *Cartesius*'s Vortices, he threw aside the Paper of his Calculation, and went to other Studies. However, some time afterward, when Monsieur *Picart* had much more exactly measured the Earth, and found that a Degree of a great Circle was $69\frac{1}{2}$ such Miles, Sir *Isaac*, in turning over some of his former Papers, light upon this old imperfect Calculation; and, correcting his former Error, discover'd that this Power, at the true correct Distance of the Moon from the Earth, not only tended to the Earth's Center, as did the common Power of Gravity with us, but was exactly of the right Quantity; and that if a Stone was carried up to the Moon, or to

60 Semidimeters of the Earth, and let fall downward by its Gravity, and the Moon's own menstrual Motion was stopt, and she was let fall by that Power which before retained her in her Orbit, they would exactly fall towards the same Point, and with the same Velocity; which was therefore no other Power than that of Gravity. And since that Power appear'd to extend as far as the Moon, at the Distance of 240000 Miles, it was but natural, or rather necessary, to suppose it might reach twice, thrice, four Times, &c. the same Distance, with the same Diminution, according to the Squares of such Distances perpetually. Which noble Discovery proved the happy Occasion of the Invention of the wonderful *Newtonian* Philosophy: Which indeed I look upon in an higher Light than others, and as an eminent Prelude and Preparation to those happy *Times of the Restitution of all Things, which God has spoken of by the Mouth of all his holy Prophets since the World began*, Acts iii. 21. To which Purpose see his excellent Corollaries relating to Religion, of which hereafter. Nor can I forbear to wish, that my own most important Discoveries concerning true Religion, and Primitive Christianity, may succeed in the *second* Place to his surprizing Discoveries; and may together have such a Divine Blessing upon them, that the *Kingdoms of this World*, as I firmly expect they will, may soon become the *Kingdoms of our Lord, and of his Christ, and he may reign for ever and ever!* Amen. Amen.

But now, as to this wonderful Man, Sir *Isaac Newton*, I mean wonderful in Mathematicks,
and

and Natural Philosophy, and their Consequences: He is one of the greatest Instances that ever was, how weak, how very weak, the greatest of mortal Men may be in some Things, though they be beyond all Men in others; and how prodigiously Inclination, even in such Men, can overbear the contrary superior Evidence; nay, where they cannot wholly avoid seeing such Superior Evidence before them. Sir *Isaac*, in Mathematicks, could sometimes see almost by Intuition, even without Demonstration; as was the Case in that famous Proposition in his *Principia*, that *All Parallelograms circumscribed about the Conjugate Diameters of an Ellipsis are equal*; which he told Mr. *Cotes* he used before it had ever been demonstrated by any one, as it was afterward. And when he did but propose Conjectures in Natural Philosophy, he almost always knew them to be true at the same Time; yet did this Sir *Isaac Newton* compose a *Chronology*, and wrote out 18 Copies of its first and principal Chapter with his own Hand, but little different one from another, which proved no better than a *sagacious Romance*, as I have fully proved in my Confutation of it; and which, since that Confutation, no one learned Person in *Europe* that I know of, has ventur'd to defend; which thing when Mr. *Arthur Onslow* once observed to me, I told him, that though it was impossible to be defended, yet, had it not been for my Confutation, it had been generally believed for seven Years, upon account of the vastly great Reputation of its Au-

thor. And I remember, that when Mr. *Cotes* and I formerly talked with him about antient Chronology, I found his Notions so weak, that I expected very little from his own Chronology, when it should be publish'd. Which Expectation altho' I used to suggest to my Friends before such Publication, yet would none of them believe me at that Time, though they did afterward. The same Sir *Isaac Newton* did also so imperfectly understand the famous Prophecy of *Daniel's* LXX Weeks, and some of the Prophecies in the *Revelation* of St. *John*, even after the successful Labours of the great Mr. *Mede* (whom I have heard him own as the best of its Expositors) and others following him, that, upon spending once with him alone, A. D. 1706, about four Hours on the Apocalypse, I could hardly assent to more than one of his Expositions, viz. the Distinction of the IV Monarchies in prophetick Language, *Geographically*, as well as *Chronologically*; which therefore, by his Permission, I preserved in my own Essay on that Book, p. 258, 259 of the first Edition, and p. 296, 297, 298, of the second. Tho' after all it must be allowed, that Sir *Isaac Newton's* Judgment did not fail him near so often in his Exposition of Prophecies, (unless we except that of the LXX Weeks, which seems to me exceeding weak) as it did in his Chronology. Of which Matters, see my *Confutation of his Chronology*, and *short View of his Expositions of Daniel and the Revelation*: Of which hereafter.

During

During my being Chaplain to Bishop *Moor*, which was from 1694 to 1698, Bishop *Burnet*, who was his particular Friend, committed to his Perusal his *Explication of the xxxix Articles of the Church of England* in MS. who committed it to my Perusal; without the least Indication who was the Author. Wherein I made a few Corrections; which I suppose were communicated to him. But when I returned the MS. Bishop *Moor* asked me, Whom I took to be the Author? I immediately added, that No-body could write it but Bishop *Burnet*: Whom he then allowed to be the true Author.

While I was also Chaplain there, the same Bishop *Burnet* committed to Bishop *Moor*'s Perusal, a Vindication of himself from the Reflexions Bishop *Stillingfleet* had made upon him, for requiring *Bonds of Resignation* from those whom he made Prebendaries of *Sarum*, in case they left that Dioceſe: In order to relinquish the *Wages* when they relinquished the *Work*, for which it was given: And that those that ſucceeded to the *Work* might have the *Wages* allotted to it. This Vindication the Bishop gave me to tranſcribe: Which I did, with full Approbation of its Contents: But without taking a Copy for myſelf, which I was not impowered to do. This Paper was not then publiſhed; becauſe Bishop *Stillingfleet* was ſo very great a Man, that prudent People did not think it proper he ſhould be quarrelled with. Yet when I perceived that Bishop *Burnet*'s Son, Mr. *Thomas*, (now Mr. Juſtice *Burnet*)
was

was publishing his Father's Life, which he has done with great Reputation, I went to him, and told him, what an excellent Paper his Father had written, and I had transcrib'd : With my Desire that if he had it he would publish it. He confessed he had a Copy of it in the Country ; but seemed not willing to publish it : Nor has he yet published it, as it highly deserves. See the late Lord *Nottingham's* Letter to Dr. *Waterland*, to the like Purpose, published by Dr. *Newton*, at the End of his unanswerable Treatise against Pluralities, p. 463, 464.

During the same time that I was Chaplain to Bishop *Moor*, somewhat happened at *Norwich* with relation to the forementioned Bishop *Stillington's* Family ; which for a while put me into a great Disorder, and is fit to be here related. The Bishop had a Son of St. *John's* College, *Cambridge*, by Profession a Physician, and one that wanted not good Parts ; but of whom I had heard a very bad Character as to his Morals. He was sent by his Father to his Friend and my Patron Bishop *Moor*, for a private Ordination, to capacitate him for a Living. Now in such Cases 'tis usually expected, that the Chaplain should present the Candidate for Orders to the Bishop, and solemnly to declare his Opinion as to his Fitness for those Orders which the publick Form of Ordination requires : As I once presented the well known Mr. *Echard*, the Historian, both to Deacons and Priests Orders there ; and never any one but him : Whose Character was unacceptationable. When I understood this, I was in
great

great Perplexity, as not intending ever to present or consent to the Presentation of a bad Man to Holy Orders: And yet being unwilling to disoblige so great a Man as Bishop *Stillfleet*. I do not remember that I directly told my Uneasiness to any Body, unless it was guesst at from my Countenance, or accidental Intimations. However, Archdeacon *Jeffries* soon came, and voluntarily offered to ease me of my Trouble; and said, He had heard a better Character of him than I had, and would examine and present him, which he did. And I have lately heard, he proved afterward a worthy Man.

It was also during my being Chaplain to Bishop *Moor*, that I published my first Work, intituled, *A New Theory of the Earth, from its Original to the Consummation of all Things, wherein the Creation of the World in six Days, the Universal Deluge, and the General Conflagration, as laid down in the Holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy.* With a large Introduction concerning the genuine Nature, Stile, and Extent of the *Mosaick* History of the Creation: Price, as in the rest, bound, 6s. This Book was shewed in MS. to Dr. *Bentley*, and to Sir *Christopher Wren*, but chiefly laid before Sir *Isaac Newton* himself, on whose Principles it depended, and who well approved of it: The *Epitome* of it was made by me long afterward, in order to its Insertion into a foreign Journal: And has been added in the 5th Edition, which yet may almost be called the 7th, since the first had 1500 Copies printed off at once. Whence it is plain that this Work was exceeding well received

received by the learned World. As to which Reception hear the great Mr. *John Lock*, who speaks thus in his Letter to Mr. *Molyneaux*, concerning this my new *Theory*, soon after it was published: Dated from *Oates*, Feb. 22, 1696-7. — “ You
 “ desire to know what the Opinion of the Ingenious is concerning Mr. *Whiston*’s Book. I
 “ have not heard any one of my Acquaintance
 “ speak of it, but with great Commendations, as
 “ I think it deserves, and truly I think he is more
 “ to be admired that he has laid down an Hypothesis whereby he has explained so many wonderful, and before inexplicable Things in the
 “ great Changes of this Globe, than that some of
 “ them should not easily go down with some Men;
 “ when the whole was intirely new to all. He is
 “ one of those Sort of Writers that I always fancy
 “ should be most esteemed and encouraged; I am
 “ always for the Builders, who bring some Addition to our Knowledge, or at least some new
 “ Thing to our Thoughts.”

And tho’ that great Geometrician, Mr. *John Keill*, soon wrote somewhat against it twice, yet was it not till after such fair Concessions as defeated, in great Measure, his own pretended Confutations. However, I immediately reply’d twice; and the Substance of those Replies is inserted in their proper Places, in the later Editions: Tho’ indeed the third Edition had by far the greatest Improvements: Since which I have made very few Alterations that are considerable.

Now to return a little backward ; while I was Resident at *Cambridge*, which I was in all about 17 Years, I observed great Defects and Disorders in the Constitution of our College of *Clare-Hall* ; as also in that of the University in general. And I accordingly drew up two Papers, the one under the Title of *Emendanda in Collegio*, the other of *Emendanda in Academia* ; the former Paper, which was of less Consequence, I have not preserved, but the latter of greater Consequence I have by me, and, as improved a little afterward, stood thus *Verbatim*.

Emendanda in Academia.

(See *Parsons* Advice to a *Roman* Catholick King of *England*.)

All Old Statutes to be repealed : Yet so that their useful Parts be taken into the New Statutes ; and the Designs of the Founders preserved, as much as may be.

The New Statutes to be

Few in Number :

Plain in Words :

Practicable in Quality :

Known by all.

No more than one Civil Oath, that of Allegiance, to be imposed.

Penalties and not Oaths to be Securities in all other Cases.

No more than one Ecclesiastical Subscription to be imposed, that to the original Baptismal Profession ; with the owning the sacred Authority of
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MEMOIRS of the LIFE of
of the Books of the Old and New Testament;
and this only on Students in Divinity.

Civil Authority and Courts to be put into the
Hands of proper Persons, distinct from the
Univerſity: With one Appeal to the Judges,
and all to be governed by the Common Law.

Viſitors to be appointed where there are none; but
ſtill with one Appeal to the Judges.

Expences to be limited within certain Bounds.

Particular Tutors in Colleges to be appointed by the
Maſter, and to unite in common for the teach-
ing that particular Science they are beſt ac-
quainted with.

Publick Profeſſors to conſent to the Maſter's Ap-
pointment; and to be Overſeers to all thoſe
Tutors and Pupils in their own Faculties;
and to examine the Scholars every Year, to
ſee what Proficiency they have made the fore-
going Year.

Rewards or Privileges to be allotted to the beſt
Scholars upon ſuch Examination, and the
groſſly idle, ignorant, and vicious not to ad-
vance in ſtanding, till they have made ſome
competent Proficiency.

All Elections into Scholarſhips and Fellowſhips to
be after open Examination and Trial, as to
Learning; as well as full Teſtimony as to
Morals. And the Times for ſuch Election to
be known long beforehand, and fixed in the
Statutes.

Viſitors

Visitors may openly examine again upon Complaints ; and in notorious Cases may alter the Election.

Desert for Learning and Morals ; *Fitness* for the Duty ; and *cæteris paribus*, *Want* the only Qualifications for free Elections, *viz.* in all such Cases as are without Propriety.

No Persons to interpose to hinder the Freedom of Elections. And the Procurers of Letters from great Men to be incapable.

No present Possessors to be displac'd ; [upon a Visitation of the University :] Otherwise than according to their former Statutes, or those of the Realm.

Fellowships to be annually diminished, if not vacated, after a certain Number of Years ; excepting [Hheads of Colleges] Tutors, and Professors. And this for the Advantage of sending Men into the World while they may be useful, and the procuring a quicker Succession.

Heads of Colleges and Professors to be chosen as now ; but from any College or Place whatsoever, and to be approved by the Bishop of the Diocese where the Founder lived : And in all Royal Foundations by the King.

Discipline to be strict, but not rigorous, Prayers not to be too long, nor too early : Short Prayers at nine at Night in Winter, and ten in Summer, for all to be present at.

Scholars to be encouraged to do their Duty rather than forced, especially in the case of the Communion, which should at least be Monthly.

Fellows

Fellows to be obliged to frequent the publick Worship as well as the Scholars.

The College Servants to be instructed and Catechized, either in their several Parishes, or Colleges, and to frequent the Prayers.

Scholastick Disputations about modern Controversies in Divinity, to be changed into Lectures on the Scriptures, or most primitive Writers, &c.

Preachers not to meddle with State Affairs farther than the Gospel directly requires or allows.

No modern Systems of Divinity to be followed; but the original Languages of the Bible, and most ancient Authors, with such later Helps as are necessary to the Understanding of them, to be recommended.

Admissions into Colleges to be better taken Care of. No uncertain Systems of Philosophy to be recommended; but Mathematicks, and Experiments to be prefer'd.

None in Holy Orders, nor Under-graduates to go to Taverns or publick Houses at all, without particular Business with Strangers there, and at early Hours. Others to be restrained from much frequenting the same.

All Under-graduates to be in their several Colleges by nine at Night in Winter, and ten in Summer: And all Graduates within an Hour after.

New Galleries to be built at St. *Mary's* to hold all the Scholars, and the Colleges to go thither on Lord's-Days in Order, as they do now to *Clerums*.

None

None to have Testimonials for Orders till they have studied the Scriptures and Antiquity for three Years.

No Treats for Degrees to exceed a certain small Sum, to be fixed for them.

All pecuniary Punishments to go to the Charity-Schools, or Poor of the Parishes in *Cambridge*.

April 15, 1717. WILL. WHISTON.

But to proceed :

While I was an Undergraduate at *Cambridge*, I used to note down the Heads of the Sermons I heard there, with the Preachers Names, and the Opinion I then had of their Performances, which I have still by me. In which I had a peculiar Regard for those preached by Mr. afterward Bishop *Fleetwood*, by Mr. *Gervase Needham*, of *Emanuel College*, at *St. Mary's*, and at *Sturbridge Fair*, and a single Sermon of *Dr. Gouge's* (the Son of that *Mr. Gouge*, the Apostle of the *Welch*, whose Funeral Sermon was preached by Archbishop *Tillotson*) before the University at *St. Mary's*, Feb. 8, 1690—1691.

And since I have still preserved ten Religious Meditations of mine, which I wrote in the five first Years of my residing in *Cambridge*, between 1686 and 1691, I shall here insert them.

E MEDI-

MEDITATIONS.

December 19, 1686.

I. *Upon the scandalous Lives of many Ministers.*

I Have always look'd on such Men, who have taken upon them this Sacred Function, and thereby not only oblig'd themselves to a good Life, but also taken upon themselves the Care of a Multitude of others Souls, of which they must give a strict Account at the great Day to be the most despicable and miserable of Mankind, when they do not only neglect the Care of those committed to them, but by their Excess in Drinking, or their careless, loose, and pleasureable Conversation, prove the greatest Temptation to all under their Charge and Conduct; nay, and to all others, that observe them; and do more encourage them in their Sins by their ill Example, yea, perhaps by one single Instance of Debauchery, than they can dissuade them from them by all those long Harangues and Discourses from the Word of God, which from the Pulpit they make unto them. for there is scarce any Man of so dull Apprehension, but will reason thus: If this Man believed himself in what he preaches to us, if he really believed that there is such a great Reward for the Godly, and Punishment for the Wicked in another World; and that the Word of God requires such Strictness and constant Carefulness in the keeping its Commands, to be sure he would be more temperate in Drink, and more exact and careful of his Conversation, and not live as the rest of the careless World do, who

scarce

scarce believe any Thing in earnest of a World to come : And then perhaps he thinks he has Reason to conclude, that in reality he does not believe what he declares to them, but preaches only for a Livelihood, as other Persons follow their Trades to get a Subsistence. Oh how sad will the Account be one Day for such Pastors, who instead of being an Example to their Flocks, of Sobriety, Contempt of the Pleasures, Riches, and Honours of the World, Heavenly-mindedness, Self-denial, and all other Christian Virtues, shall be found to be one great Occasion of their eternal Ruin and Destruction ! When even their very Tythes and Maintenance, which was appointed for the Use of Persons to take care of the People's Souls, shall rise up in Judgment against such as received them, but never took care to discharge that Duty which such plentiful Provisions requir'd at their Hands !

O Blessed God, if thou pleasest to lengthen out my Life, and to call me to serve thee in the Ministry, to which my Father has devoted me, I humbly beseech thee, to make me sensible of the Weight of the Charge I undertake, and careful and conscientious in the Discharge of the same ; and especially that I may by my good Example constantly edify and instruct my Flock, and do my utmost diligence both to save myself and them that hear me ; Through Jesus Christ our Saviour. *Amen.*

February 6, 1686.

II Of the Neglect of the Sabbath [or Lord's-Day.]

I Think 'tis a true Observation of some, that 'tis one of the first Fruits or Signs of a Person's Conversion, to be careful in a strict Observation of the Lord's-Day, or Christian Sabbath; and then, by the Rule of Contraries, it must be a Sign of a careless and profane Temper to disregard and slight the same: Which, alas! is too common even among the Learned themselves, who seem too much to have lost the Sense of their Duty as to the keeping Holy this Day; and is, methinks, one of the worst Presages and Forebodings of some future Judgment impendent on this Land. The eminent Judge *Hales* observes that he had long taken special Notice that, according to his Seriousness or Carelessness on the Sabbath, so on the Week following his temporal Concerns did prosper or not; God immediately rewarding his Care of keeping Holy the Sabbath, by the prosperous Success of his Affairs the Week following; as you may see in his Directions to his Children about the Sabbath. And surely when we by Experience find the well spending of that Day to be so beneficial to our Souls, too apt to be clogg'd and taken up by the Business, and Cares, and Pleasures, of this World; unless we set apart some Times on Purpose, wherein, withdrawing ourselves from the World, we may have Leisure and Opportunity to take Care of our Souls, and prepare for another World: And when we find God had ordain'd one Day in seven for his immediate Service, even
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immediately after the Creation, which Command was never, I suppose, abrogated, but only changed, inasmuch as the Resurrection of our Saviour was such a signal Mercy as made the Apostles think fit, (I suppose by the Direction of the Spirit of God,) to alter the *Jewish* Sabbath to the Christians Lord's-Day, that we might in particular remember the Resurrection of Christ, as they did the Creation of the World ; I say when we find it both a Duty and an exceeding Benefit, it may justly seem a Wonder that it should be so publickly and openly profan'd, even when the Laws of the Land are so good and severe as to the Observance of it : And, if not repented of, I much fear God will by some Judgment (perhaps Fire) revenge himself on a sinful and disobedient People. For certainly the Sanctification of this Day cannot consist with that carnal Ease, Mirth, and Rejoicing, which on this Day is now grown too common among us.

[N. B. When I wrote this, I was not appriz'd that the Sabbath was never changed : But was ever to be observed in a lesser Degree, as the Lord's-Day in a greater, by all Christians.]

March 6, 1686 7.

III. *Of the Temptations of the Devil.*

ALTHO' there is no Question but wicked Men do oft, to excuse themselves, lay the Fault of their evil Deeds to the Charge of the Evil one ; when it is the Naughtiness of their own Hearts, which love and practise Sin, that is the real Cause of such Actions ; yet it cannot, I think, in reason

be denied, but the Devil has a great and secret Hand, especially in some Sort of Temptations, and often does suggest such suspicious Objections, and oftentimes blasphemous, horrid, and strange Apprehensions to the Mind, as are hardly so accountable any other Way: For they are often, especially in melancholy Persons, so contrary to the constant Sentiments and Belief of a Man's Mind, and so contrary and abhorrent from the settled Temper and Inclination of a Person, yea not seldom so black and dismal, so odious and ugly, and the Mind is so fill'd with sad Terror and Amazement at the Consideration of them: That they seem to own their Original from nothing so fitly, as from that roaring Lion that goes about seeking whom he may devour. To this Source and Fountain may well be referr'd those atheistical, unbelieving, distrustful, despairing Suggestions, which too many by woful Experience have felt in themselves. Hither also may be referr'd many of those idle, vain, distracting and wandering Thoughts, which are so often cast into the Soul, when it is about the great Duties of Religion, and come in without any other apparent Cause, directly contrary to the Desire and Purpose of the Person, which it ought to be our great Care to avoid. Neither perhaps can we so well refer the extreme Wickedness, Debauchery, Profaneness, Perjury, and other the saddest Instances of the depraved Nature of Man, which appear so visibly in the World, contrary to all the Dictates of sober Reason, Counsel, and Interest itself, to the Defilement and Pollution of human Nature (which yet is very great) as to the violent Temptations
of

of the Devil: Who hurries such Persons, as by their former evil Lives have banished the good Spirit from them, to such Degrees of Wickedness as otherwise 'tis scarce credible that a reasonable Creature should ever be induced to commit. Yea tho' in the mean while they do profess to believe that they are in that Way where in the End they must expect everlasting Damnation.

But, O gracious Father, thou Lover of Souls, send down thy Holy Spirit, into my Heart, to assist, counsel, comfort, and conduct me so safely through the Wilderness of this World, that, whatsoever Suggestions the Devil may cast into my Mind, I may abhor and cast them out again, without the least Defilement by them; and at last may by that Holy Spirit's Guidance and Assistance be brought safe to the Vision of Peace, through Jesus Christ.
Amen.

March 27, 1687, being EASTER-DAY.

IV. *Of the Reasonableness of Religion.*

WHEN the Ends and Designs of true Religion; (such as are the Glory of God, and the Happiness of Man, in raising those noble Faculties of his Soul to the highest Pitch, and most worthy Objects, and even in this World the Peace and Prosperity of all human Societies; and as well the Welfare of the World in general, as of each Person in particular;) are so apparently excellent and reasonable; and the Ways and Means it prescribes so conducive and proper to the Attainment of the fore-mentioned Ends; it must needs follow that Religi-

on is really reasonable in itself, and every way worthy of human Nature ; and altho' it should lay more Restraint upon the Affections and Actions of Men, than indeed it doth, they might well be borne, in Consideration of those greater Benefits and Advantages which it produces. But wherein lies this Hardness, and what are the Restraints which are so burthensome, that Religion must be thought unreasonably severe in imposing them on us ? Is it in that Temperance, Sobriety, Chastity, and Diligence, it enjoins ? the contrary Vices bring such real Disadvantages not seldom in this World, that might more reasonably deter a prudent Man from them, tho' they were forbidden by no Law ; so that here is apparently not only no just Cause of rejecting, but very just Cause of embracing Religion, which proposes so noble a Reward to the Exercise of those Virtues, which a Man would think were sufficiently rewarded by the Blessings they procure in this Life. Is it unreasonable for a Creature to love, worship, fear, trust, serve, and obey his great and good Creator ? why then is it not thought as unreasonable for a Child to perform the like in a lower Degree to his Parents ? or why do Parents require and think it fitting that their Offspring should be obedient to 'em when it very much crosses their Inclination ? when we all have a more immediate Dependence on God, than a Child on his Parent. Sure this Unreasonableness cannot be charged on the Duties of Justice and Charity : Without which indeed all Societies would be in miserable Circumstances, and which, if followed, would render Man's Life far more easy and comfortable

fortable than 'tis like to be, while Men are so care-
less in performing the Duties relating to one ano-
ther. Where then is it? in those Self-denials, and
Bearing the Cross; in those Persecutions, Troubles,
and Difficulties, that Religion sometimes exposes
Men to? Well, suppose these Things do fall to the
Portion of good Men: Yet, for Answer, I
ask, are they the only miserable? do no Cala-
mities light on the rest of the World? is there no
Hardness and Difficulty in conquering the Reason
and stopping the Mouth of the Consciences of the
Profane and Wicked, before they can get leave of
themselves to follow such Courses as they cannot
but disallow? is there no Torment in an accusing,
stinging, and condemning Conscience? no Crosses
and Troubles in the Way to Destruction? is all so
smooth and easy, so plain and safe, free and un-
disturbed, that no Troubles or Afflictions can
possibly reach or affect them? nothing less. Nay, I
think that it may be questioned whether the Life of
wicked Persons, all things considered, be not the har-
der and fuller of Difficulties, excepting only some
particular Times of Persecution, when God calls
Men to lay down their Lives for his Sake. How
often does one Vice contradict another? what Quar-
rels and Contentions do arise among Copartners?
what Fears of the Detection of secret Crimes? what
Horror of Death, and future Account, what Poverty,
Disgrace, Sickness, and a thousand Inconveniences
do they often bring upon themselves, and however
a perpetual Guilt dogging and accompanying them
wheresoever they go, which will return again with
the

the greater Horror by how much the more they shall have drowned the Sense of it in Debauchery and Drinking. Nay farther, I suppose, that Intemperance, Luxury, Quarrelling, and other Vices have brought innumerable more to an untimely Death than ever Religion did: So little Reason Men have to complain of the Hardness of the Way to Heaven, when they take such Pains to go through with that Course which in the End will requite them with eternal Misery.

Never let me, O Lord, perform that Drudgery, the Wages whereof is eternal Death, only to escape some Difficulties and Hardships in that Way which leads to eternal Bliss! through Jesus Christ.

May 5, 1689.

V. *On the late great Changes, and the present Posture of Affairs in England, &c.*

WHOMSOEVER he be that sets up his Rest here below, and is not sufficiently convinced of the Vanity and Uncertainty of all worldly Goods; let him but seriously within his own Breast reflect on these late great and astonishing Mutations, and he need go no further for a convincing Evidence of what he is so unwilling to believe, viz. That it is the greatest Folly imaginable to lay up Treasure, or place any Confidence in this frail, mortal, and more than unconstant State, and Vale of Tears. The divine Providence seems in all Ages to have given Instances sufficient to all Mankind, to deter them from doating on earthly Goods, from depending on Princes Favours, or thinking themselves secure in
the

the most prosperous Times, thereby to prepare their Minds the better to attend the Motions of his Holy Spirit, and the constant Suggestions of the Law of Nature written in their Hearts: For while we think we are secure, and likely to enjoy innumerable Days of Ease, Honour, and Satisfaction, we put the Thoughts of Death, Judgment, and Eternity out of our Minds; and we are apt to think we are so well provided for already, that we are in no Need of looking out for another Mansion, when our Bodies are laid in the Dust, and our Souls fled to another Region. We seldom care so to number our Days as to apply our Hearts to Wisdom, and the Fear of God, while we are on every Side encompassed with Friends, treated with Respect and Observance, and caress'd by the pleasing Smiles of Fortune; but when an adverse Gale shall stop us in our Career, and when the Almighty by his Providence takes from us all the Props and Confidences wherein we trusted, and reduces us to Straits and Difficulties, then we are at Leisure, and can freely look upwards to our Maker; then we are willing to entertain Thoughts of God and Religion, and can be content, seeing this World either gone or going, to look after a more durable Felicity hereafter: And when we feel all our worldly Holds to fail and deceive us, we erect our Eyes and Hopes towards Kingdom that cannot be moved; which no Ill-will of a Prince can deprive us of; nor any Alteration of Government eject us from. Good God! how adorable are thy Dispensations, who by denying us Earth givest us Heaven?

Heaven: By afflicting us in this World, preparest a Place for us, where we shall for evermore be freed from all manner of Afflictions!

But we may make a farther Use of these Things, we may observe how hard a Venture they run who prostitute their Conscience to their Interest; and venture on Sin to get the Favour of those in Authority. How soon are they with their Protectors cast down, and made the Scorn and the Laughter of their Neighbours? and how miserable must they needs be, who have an accusing Conscience within, and nothing without to give them any Support, or Relief? when as he that in all Times acts according to the Dictates of Reason, and is always true to his well settled Principles; if Affairs change, and he happen to be in Adversity, he is esteem'd and honour'd by all sober Men: And however, he has that within which is a sovereign Cordial against all the Mischiefs he may fall into: And can with an humble Assurance look up to Heaven, and solace himself in the Favour of God, and the Hopes of a blessed Immortality: He can, as *Horace* says, *Sua virtute se involvere*; and be as safe and happy with the Defence of a good Conscience, as if he had Walls of Brass encompassing him. If it please the divine Providence to prosper and exalt him in the World, he is thankful, humble, and takes care to make use of his Place, and Power, for Gods Glory, and the Benefit of Mankind. But if the same Providence deprives him of all his Honours and Preferments, he knows 'tis because it will reward him Sevenfold hereafter, and he is satisfied and contented;

contented; being assur'd, if his gracious Father had seen it best for him to have been still a Courtier, or great, he should so have remain'd still: And he is not so foolish as to wish for what he believes would have been to his own Harm and Detriment, at the Upshot: But heartily joins with that Petition in the Lord's Prayer, Thy Will be done. But as to the Actors in this great Change, whether they can justify themselves before that God, who trieth the Heart, and searcheth the Reins; must be left to the Determination of the great Day, where no cunning Shifts, and Pretences of Piety, will pass for a sufficient Excuse for Rebellion, and Disobedience to lawful Magistrates. Or whether it be lawful to comply with these Things, and swear Allegiance to a new King, the other claiming his Right, 'tis not very easy to determine, [but more about this see, in my Paper call'd *The Lawfulness of the new Oath of Allegiance soberly discuss'd.*]

Shew me thy Way, O Lord, and teach me thy Paths. Make thy Way plain before my Face, that I may always have a Conscience void of Offence, towards God, and towards Men. *Amen.*

May 12, 1689.

VI. *A Lamentation of the Decay of true Piety, and Practical Christianity,*

THERE needs nothing but a right Sense of Religion, following from a true Notion of it, to make us sorely bewail its Decay and Disesteem in the World. When a Man seriously considers the Excellency, Nobleness, Necessity, Usefulness, and Pleasantness of Religion; its Fitness to Man in every

every Relation and Condition of Life; the Peace and Quiet of every particular Soul, and of human Societies and Constitutions, which it aims at; the Greatness of its Object, even the one Eternal Majesty of Heaven and Earth, the Immensity of its Rewards in another World; and withall takes a View of human Nature, its Faculties, and Desires, its Capacities, and Endowments, exactly fitted and adapted to Religion; as Religion in the Reverse is exactly calculated to supply the Wants, remedy the Evils, enlarge the Powers, raise the Mind, erect the Hopes, and finally perfect and compleat Mankind: And at the same time sees how little it is heeded, how vilely it is abused, how it is prostituted to every unworthy Purpose, and now so intolerably spoil'd and corrupted in its practical Part, which is the main Aim and Scope of it, that one may almost cry out, Away with it out of the World, let it divide no more Minds, destroy no more Kingdoms, butcher no more Innocents, cloak no more Crimes, nay debauch no more Principles any longer: He that shall soberly reflect on these Things together, will be ready to say with the Prophet *Jeremiab*, O that my Eyes were Waters, and my Head a Fountain of Tears, that I might lament, Day and Night, the miserable State and Condition of the Generality of Mankind! that I might bewail the Madness, Folly, and Stupidity of wretched Men! that there should be such a Price and Opportunity put into the Hands of such Fools to get Wisdom, who have no Heart to it! that so precious a Privilege, purchas'd with the Blood of the

the Son of God, as the Promises of Religion propose of being Heirs of eternal Felicity, should be so undervalued and rejected by ungrateful Mortals! that what the Almighty design'd for the perfecting human Nature should be so deform'd, alter'd, and chang'd, to be instrumental too often to its Bane and Misery! such Considerations as these might well make a Man conclude there were some great Cheat in the Business of Religion; some mighty Impostition, and Abuse put upon Mankind; and that its Principles were quite of a different Nature from what it is above represented; or else it must be resolved that, by one Means or another, human Nature is strangely distorted, and out of order, thus to convert Meat into Crudity; Physick into Diseases; and the most sovereign and universal Medicine, into the most pernicious and epidemical Malady. Which last will soon be found to be the real Case of the World, when, (1.) 'tis undeniable to any one reading either the Law of Nature engraven in all Men's Hearts, or the Law reveal'd to the *Jews* under dark Representations, and to the Christians in its meridian Splendour in the Holy Records, that the Precepts, Promises, Threatenings, Examples, and Counsels of Religion, are uniformly adapted, and do universally concenter in those noble Ends, the Glory and Pleasing of God, in the perfecting and making happy of human Nature, &c. (2.) 'Tis evident Man's Nature is a capable and proper Subject of Religion; and that the Ends propos'd by it are attainable: Because *de facto* we find in the first Ages of the Church that Religion in a great Measure attain'd its Aim, and rendered the

Christians

Christians amiable, and honour'd in the Eyes of the Heathens themselves; whereby Multitudes were every where converted to our most Holy Profession seeing them shew out of a good Conversation, their Works with Meekness of Wisdom; as the Apostle exhorts them. Then was the Power and Excellency of Christianity seen when *non magna loquimur, sed vivimus*, was the Badge of a Disciple of our Lord; when more Pains was taken in conquering Lusts than Foes; and more fought against their Sins than their Sovereigns; when *Preces* and *Lachrymæ* were the Arms, and *Sanguis Martyrum* the Seed of the Church militant, upon Earth; when Christians had a serious Sense of what they profess'd to believe, and durst not be Hypocritical in that Religion for which every Day they expected to lose their Lives, and all they had in this World. Oh when will that Golden Age again visit the languishing Church of Christ? when will that daily Piety and Devotion; that strict Justice and Sincerity; that hearty Love and Charity grow warm in these frozen Regions of the World any more? But if it be too much to expect that; yet I may have leave I hope to lament, to desire, to wish and at least to comfort my troubled Mind with the Thoughts that it was once among us on Earth, and will return however in Heaven to those that seek it earnestly in this World. O my good God! whither is thy Fear banished! whither is Devotion retir'd? into some warmer Regions of the Earth? No: they are as strange there as here. Whither is Humility, Temperance, Candour, Unity, Contentment,

ment, Peaceableness, and that mutual Affection which is the known Character of the Followers of the Holy Jesus, driven and absconded? alas! they have most of them put on their ætherial Vehicle, and abandon'd the reaking Steams, and smoaky Mists, of this dull and cloggy Clay, to fly among the cælestial Inhabitants; where they are better wellcom'd than among depraved Mortals. Oh! but do not quite leave us, O ye divine Graces; do not utterly forsake those Few who earnestly desire your grateful Company; tho' they are press'd down by Loads of Dirt, and the Weight of those Chains by which they are tyed to their earthly Tabernacles.

And grant, O Father of Mercies, that at last Christendom may become Christians indeed, and we may all let our Lights shine before Men, that they may see our good Works, and glorify thee our Father, who art in Heaven. That every one that nameth the Name of Christ, may depart from all Iniquity. O that we may all understand in this our Day the Things that belong to our everlasting Peace! *Amen, Amen.*

November 3, 1689.

Being the Day on which one Orton of our College died.

VII. Of Death.

WHensoever we think or write of any things that concern this present Life, we do it with some Sense and Feeling of that about which we are conversant, because we have ourselves expe-

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perienced

rienced them, or the like to them. But when we reason and discourse of Death, we are about what we never have had any Taste of, nor any Idea of our Imagination to which we might apply ourselves to describe it in a right Manner. We indeed see, that after a hard Struggle with a Disease, at last the Corps grows stiff, cold, and fitter for a Grave than those Actions to which before it always was so serviceable ; but as to the immaterial Part the Soul, we have no Notices what is become of it, with what Pangs it parted with its old Companion the Body, what Faculties and Affections it retains, whither it is doom'd, or how it fares with it in that other State ; I say we know nothing of all this by Experience, till it is too late to describe it to others. The Almighty having, in his unsearchable Wisdom and Providence, thought fit to hide from Men many of those Things which we have the greatest natural Desire of being acquainted withal ; to teach us entirely to depend on his revealed Word and Will, to keep us humble and watchful, knowing that if we refuse *Moses* and the Prophets, Christ and his Apostles, neither would we be persuaded though one rose from the Dead, to tell us by his own late Experience what passes in that other World, how gracious God is to his Children, and how severe towards incorrigible Offenders. 'Tis sufficient for us that we are sure we must all die, and we know not at all at what Hour our Lord will come to require an Account of our Stewardship ; so that we know enough to make us watchful, and always prepared to meet the King of Terrors ; to make us
cautious

cautious how we venture on any Sin, in the very Commission whereof we may be snatch'd away to God's dreadful Tribunal. The brute Beasts, who have no Account to render, and so it matters not much when or how they die, do not at all fear or foresee their own Slaughter, though Hundreds of their Fellows be slain before their Eyes. But, Man has Reason, by viewing other's Mortality certainly to presage his own ; and so has all the Obligation imagineable to provide before-hand for what he knows will shortly come to pass. How inexcusable are we then, miserable Mortals, having Spectacles of Death every Day almost before our Eyes, to put far from us the evil Day ! to reckon upon so many Years to come ! and thereby to forget a due Preparation till Death seizes, and we are just upon the Brink of Eternity ! Oh that we would all wait till our Change come with *Job* ; and, as *Horace* bids, *Omnem crede Diem tibi diluxisse supremum* ; that at last, after the Example of 5000 Years Mortality, we would live as those that know not but they may be in another World by the next Morning ; that we would improve that Time which is lent us on purpose to work out our own Salvation in so warily, as believing it to be a Talent for which we must be accountable to him who lends it to us ; that we would, at length, be persuaded to labour hard for the few Minutes of this Life, in Hopes of winning a Crown of Immortality ; and not by our careless Behaviour, and customary Sins, provoke God to cut off that Thread of Life which he sees we abuse so much to his Dishonour, and

our own Ruin, We usually esteem it a great Unhappiness to be taken away in the Spring and Youth of our Age, before we have had sufficient Experience of the Folly of Sin, and Goodness of Religion; when, I believe, 'tis often a Point of the greatest Mercy and Compassion in Almighty God, to cut off some Sinners at first; he foreseeing if he should let 'em to go on they would but augment the Number, and aggravate the Guilt of their Sins, and so plunge themselves deeper into that Lake which burns with Fire and Brimstone; and involve themselves faster in those Flames which will never be quenched. So that it seems in Mercy to be ordered by God that very many Sins soon draw Death after them, and so take away the Sins and the Soul together; lest, if the Authors should be suffered to live long, they would more and more heat the Furnace of God's Wrath against themselves, and so partake of a sadder Condemnation. For when Men have once abandon'd the Grace of God, and cast off the Suggestions of Conscience, and Motions of God's Spirit, and given themselves to *Satan*, to work all Uncleaness with Greediness, 'tis impossible to do them a greater Kindness than soon to take them away, and hurry them to a less Punishment, that they may avoid a greater. Though if this be the best of the wicked Man's Death, 'tis very sad and deplorable. How can any Sinner have a good Countenance, a chearful Look, or one Dram of Comfort and Pleasure, while he is wallowing in those Vices which only wait an Opportunity to turn him into Hell? How can one Smile sit on his Brow who must shortly wait and howl for ever? Much less can any thing yield him

him any Comfort when Sicknefs feizes him, and the Messenger of the Judge of the World arrefts him, and drags him out of this World, from all his old Companions, pleafant Cups, vain Jollity, and brutifh Pleafures, to give an Account of all thofe Sins which he has been heaping up many Years to his own Deftruction. At this Hour what can help, what can any way comfort? nothing on every Side but Sin, an offended God, an accusing Confcience, an aggravating Devil, and eternal Burnings! Oh the Madnefs of wretched Sinners! to court thofe Lufts, and hug thofe Sins, which will at laft reduce them to fuch a desperate and intolerable Condition, the Sadnefs and Horror whereof is unexprefible! But, on the other hand, if we look on the Death of a good and righteous Man, we fhall perceive 'tis fo far from a Curfe, that 'tis his only Refcuer out of the Miferies of this frail State, and the Beginning of never-failing Pleafures in the other. This is the Bridge that carries him over from Time to Eternity, from Sorrow to Joy, from Care and Fear, to Peace and Security, from a far Country to his Father's Houfe, from Earth to Heaven. O happy Messenger, may the good Man fay when Death feizes him; welcome thou Ambafador of my Father, thou Finifher of Sadnefs, and Fountain of Happinefs! I willingly deliver up the uncertain Tenure of this Carcafs into thy Hands, who, I hope, will one Day reftore it me freed from thofe Ills and Maladies, thofe Achs and Pains, which I now endure by it. Welcome thou bleffed Deliverer! who, I trust wil lfree me from the Clog

of this dull Clay, and elevate my Soul above Flesh and Blood; who wilt bestow on me, till my old Tenement the Body be re-edified, a more light and glorious Vehicle; through which I shall more easily see the Beauty and Loveliness of my God, and perceive somewhat of those Joys which I hope for at the Resurrection of the Just. How does these Thoughts, this Glimpse of my future Happiness, enliven my decaying Habitation? How does it enspirit my flying Soul? and make it expect, with Impatience, the Minute when my Lord will come, and take me to himself? Tho' I have been a great Sinner, and utterly unworthy the least Mercy, yet my humble Hope is, that through my dear Redeemer's precious Merits and Mediation, my heavenly Father will graciously accept of my hearty and sincere Endeavours of pleasing him, and obeying his holy Commandments; and that he will not overlook the meanest Integrity of Heart.

Farewel all ye my weeping Friends; lament not my Death, but prepare for your own. Farewel my dear Relations, and make it your constant Care to live so that we may meet again in Heaven. I commend you all into God's Hands, and my departing Soul to the Grace and Mercy of my Redeemer. Come Lord Jesus, come quickly!

And, O my God! let me die the Death of the Righteous, and let my last End be like his. Let thy Grace enable me so to overcome the Temptations of this ensnaring World, that I may not be afraid or ashamed to die, and appear at thy dreadful Tribunal; but may lead my Life in this World

so watchfully, piously, righteously, soberly, and circumspectly, that Death may waft me over to the Joys of a better Life; and when I leave this World I may go to thee the Fountain of Goodness, and Rest of holy Souls! *Amen, Amen*, blessed Jesus.

Feb. 2, 1682.

VIII. *Upon Occasion of just having taken my Degree of Batchelor of Arts.*

WITH how great Desire, and even Impatience does every one wait for the least Honour or Advantage in this World! How earnestly does our Soul pant after the least Accommodation which it fancies will please, trim, and adorn it; and make it look a little considerable in the Eyes of the rest of Mankind? With what Heat, Passion, and Ardour of Affection, are Honours, Dignities, and Promotions, sought after; as if they were an essential Ingredient in Beatitude; and, as if they would make a mighty Accession to the Heap of those Goods, the Accumulation of which is supposed to contain that which Nature does incline us all to, plenary and perfect Happiness. This is the Case of Mankind when they are in the Pursuit of Honour and Advantage. But when the Desire is accomplished, the Dignity arrived at, instead of proving a Tree of Life (the Emblem of compleat Beatitude, and perfect Contentment) as the Satisfaction of reasonable Desires is to the Wise and Moderate; it not seldom becomes a vexatious Bur-

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then; and we have more Reason to wish it off our gall'd Shoulders, than before we had to pursue it so furiously. But here what do Men generally do in this Case? Do they renounce, and despise the gaudy Happiness with which they are adorned? Do they quietly return to their former Condition? No such Matter: The gilded, and varnished Trouble pleases awhile, and tho' they feel themselves no better, perhaps worse at Ease within, yet to be look'd at, and cring'd to, makes full Amends for all other Things. And such a one doubts not the next Degree, the next Step of Preferment, the next Apartment in the Temple of Honour, will fully satisfy, and recompense his late Disappointment, and so with as swift a Wing he speeds on to the next Stage of Dignity, as he did to that which he is now possessed of, which, when arrived at, in the same Manner pleases and takes him awhile, till at last he is fated, and cloy'd with what he so ambitiously courted: Yet he will not leave his beloved Evil, his tickling Torture; but insensible of his redoubled Experience, vainly promises to himself Peace, Comfort, and full Satisfaction, if he may be allowed to climb one Degree higher, till at last, when he has this his ultimate Wish, he grows giddy with the Height, and falls lower than ever he was before, the Example of the Prudent, and Laughter of Fools. All this while I may seem to shoot very wide off the Mark, and not to consider on what Occasion I am meditating. But if it be considered that small and great Honour differ but in Degree; and that a Tradesman will be as earnest
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for the Mayoralty of a small Town, as a Duke for a Kingdom proportionably; it will appear I have not wholly deviated from my proposed Subject. For at *Cambridge* I will maintain some will look as big, and be as proud, and conceited upon the Change of a Year, or the obtaining the Degree of Batchelor, as *Alexander* on the Conquest of *India*; or *Cæsar* on his Victory over *Pompey* his Rival for the Empire of the World. Nay, you shall see a Soph, who never yet saw eighteen, as high and lordly, as hectoring and imperious, as if he was newly made Emperor in *Utopia*. So much does the Desire of Honour, and the Fancy of being above others, prevail in all Mankind. But to come close to the Point. When I seriously consider my Degree, and the Duties belonging to it, or that are like to be subsequent of it, such as being at Liberty, and at one's own Dispose; and more from under the Care of Tutors and Overseers; being thereby obliged to greater Gravity, Seriousness, and to carry one's self like Men and Scholars; the being shortly to be employ'd, if God spare Life and Health, in the sacred, and vastly important Office of the Ministry; and such like. These Considerations, I say, rather induce me to Sollicitude, and fervent Prayer to God Almighty, that he would be pleased to take care of me, and enable me to discharge faithfully the several Duties I am, or may hereafter be called to. I have very great Cause I confess of adoring, blessing, and celebrating the Name of my good God, who has kept me hitherto through all the Dangers of Infancy, Childhood,

hood, and Youth, and preserved me untainted from any of those notorious Vices which abound every where, and especially who has been my Guide, Helper and Father at *Cambridge*, where I have been far from my dear Mother, and kind Relations, and so more immediately committed to the Almighty's Providence; and here indeed I have had various, and great Instances of the tender Care, and Blessing of God, in preserving my Soul free from those infectious Vices which the University too much abounds withall; though I must acknowledge, with Shame and Regret, that I have often been chill'd and cool'd in my Religion, with the constant worldly Discourse, and Converse; and the rare Examples, among my Equals, of a lively Sense of God and Religion; and with the too formal, though frequent and re-iterated Exercise of publick Devotion: Though I say, from these Things, and my own Backwardness, and Want of serious Improvement of Sacraments, Sabbaths, and those many excellent Sermons I have heard here, I cannot brag of much Improvement as to my spiritual Concerns; yet God has by no means been wanting with his Grace, both preventing and assisting to me, and has continued his Mercy also to me to this very Moment: And in particular, has so far preserved my Health, under a weak Frame of Body, that I have never been so ill for any Time as not to be able to help myself, and so commit myself to some who oft prove, Murderers, if Reports be true, instead of Nurses. This I esteem a very great Favour, for methinks I could be content, if
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it pleased God, to endure much more Sickness under the Care of my Mother and Friends, than at *Cambridge*; where I cannot have those Comforts and Supports both for Soul and Body, as in the Country I may reasonably expect from those who have as well a nearer Relation, as a greater Affection for me. To my great and chief Benefactor therefore do I address myself.

O thou Father of Mercies, through whom I was born; who hast exercised a particular Care and Providence over me in Soul and Body all my Life long; who hast led me safely through the various Stages of Infancy, Childhood, and Youth; and hast especially manifested the Care of my eternal Interest, O thou Lover of Souls, in giving me pious Parents, and inclining my Heart to thee early, in keeping me out of Temptation, and in preventing my going astray from thee, especially at *Cambridge*, where so many Temptations on every Side did surround me; accept of this unfeigned Sacrifice of Praise and Thanksgiving, which I offer to thy Majesty, for all these, and all other thy innumerable and undeserved Benefits to me; who am less than the least of all thy Mercies; and a miserable Offender against thy divine Majesty, and holy Laws. To thee I desire to offer all Laud, Love, Adoration, and Blessing, for all these thy infinite Favours. What am I, O Lord, that thou shouldst so regard me, and be so loth that I should perish? What am I but Dust and Ashes, that the Lord of Glory should lead me by the Hand to this comfortable Time, and not suffer my Enemies to triumph

umph over me? I thank thee for my Life, Health, Food, Clothing, Preservation, Protection, kind Relations, and Friends, and all other the Mercies, thou hast heap'd upon me as to this World; but above all, for what concerns another, the constant Assistance of thy Grace, Checks of my Conscience, happy Providences, and every thing else that thou hast done in order to my Salvation. To thee do I dedicate and devote myself Soul and Body, to be a reasonable, holy, and lively Sacrifice, to be always employed in Religion, or Innocence, to do thy Will, and obey all thy Commandments. Do thou therefore pardon all my past Sins, and grant me thy Grace, that hereafter I may always be dying to Sin, and rising again to Righteousness, continually mortifying all my evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of Living. That I may perform every Trust and Duty incumbent on me faithfully, and with an upright Heart. Do thou direct me as to my Choice of my Condition of Life, and in all Things in which I may stand in need of, that Wisdom which only flows from thee its Source and Fountain: And in whatsoever Employment or Place thy Providence shall call me to, that I may obtain Mercy to be faithful; and may always endeavour to have a Conscience void of Offence towards thee and towards all Men; that when thou shalt call me out of this World, I may be willing to depart, and to be with Christ; saying with the Apostle, *I have fought a good Fight, I have finished my Course, I have kept the Faith; henceforth is laid up for me a Crown of Righteousness, which the Lord the righteous*

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teous Judge shall give me at that Day. Grant all this O Father! through Jesus Christ our Lord, and Saviour. Amen!

September 21, 1690.

IX. *Of Atheism Speculative and Practical.*

IT was a noble Saying of a Heathen, That sup-
 posing he thought there were no God to govern
 the World, it would not be worth his while to live
 in it; and certainly, were all Acknowledgment of
 a supreme all-seeing Power, banished from among
 Men, it would be highly eligible for a wise Man to
 choose to be annihilated, and return to a State of
 Insensibility; or at least to the Condition of the
 Brutes that perish, rather than live among Canibals
 and lawless Monsters, (such as Mankind, by such a
 Disbelief, would degenerate into) a Prey to every
 one stronger than himself, and without any Hope
 or glimmering Expectation of ever seeing the
 World reform'd; and in utter Despair of ever en-
 joying himself better than he would then do. What
 Comfort could a Man reap in any Affliction, if all
 were nothing but inexorable Fate, or unthinking
 Chance? Whither should a distressed Innocent ap-
 ply himself when he is unjustly condemned? What
 could engage a prudent Man to Generosity, and
 Patience under the irremediable Load of worldly
 Cares, Troubles, Disappointments, and Vexa-
 tions? Finally, where should a sick, dying Crea-
 ture address his Prayers? Whither should he look
 for a little Support, and Allay, for his Heart-pier-
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cing Throws and Pangs? And how, with any tolerable View, could he reflect on the King of Terror's Approach, and slide into an abhorred Non-entity; as he must fancy at best. But far worse is the Atheist's Case, if his Conscience awakes before he dies; and he finds, by its cutting Lashes, and dire Forebodings; by its condemning Sentence, and dreadful foretelling the approaching Judgment, and subsequent Burnings; that his sullen and obstinate Incredulity has not annihilated the God of Heaven, but only heated the Fire of his Indignation seven Times hotter than otherwise it would have been; If, I say, the Case should stand thus with the guilty Wretch, where now is the Confidence with which he dar'd the Almighty? What will all his sensual Pleasures now confer to his Comfort and Satisfaction, and his jolly Company, the Clubs of Debauchees; how will they be able to administer one Dram of Consolation in his greatest Need? Miserable, thrice miserable Man! thus to have, by thy own Obstinacy and Infidelity, precluded all Hope from thyself at thy latter End! thus to have been without God all thy Life, but only to be thy Torment at thy dying Minute! So to have spent that Life which might have been improved into never-fading Pleasures in Heaven, as to have precipitated thyself headlong into those Flames which have been thy Sport and Pastime, and now like to prey upon thee to all Eternity! Wretch that thou wast! for a wanton, vile, contradictory Humour; for a few fading, withering, beastly Pleasures; for a not considerable Time of Licentiousness and Uncleaness,
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of Sin and Profaneness; for the Sake of some base, hectoring, damning Companions: To have denied and provoked that Infinite Being, which would have been thy Support and Protector, thy Hope and Satisfaction, thy Comforter and Benefactor, and to have rendered him bound in Justice to make good his insupportable Threats in thy everlasting Perdition! This, this is the sad and deplorable Case of an Atheist awakened just as the Pit of Hell is opening its Mouth to receive him; not to mention all the secret Stings and Goads of his Conscience in an Affliction, or in a sober Interval; the Meanness and Pusillanimity his Atheism betrays him into; the Voice of Nature, and the Fears and Misgivings, lest at last he should be mistaken, and so be lost irrecoverably. This is the Way of them that forget God, and endeavour to root out the Belief of the Being of their own omnipotent Creator, from the Minds of Men: And such are the Wages of their daring Sin, and hectoring Profaneness. O my Soul come not thou into their Secrets; enter not into their Society here, as ever thou desirest not to enjoy it hereafter. The Condition of the speculative Atheist, as is described before, one would think were as bad, as miserable as is any way possible to fancy. But yet the worse Half is yet to come; the Folly of the former is notorious; but consider awhile, and you will see the practical Atheist is the greater Fool, and more inexcusable, and so perhaps must abide a greater Punishment in Hell. The other had so much Cunning as to see the Belief of a God would be a severe Restraint to his

his Jollities, and put a Stop to his Career of Sensuality: He foresaw his Conscience, if trusted with a Belief of the almighty Power and unrelenting Justice, would be always an impertinent, troublesome Interrupter of his unhallowed Mirth, and give him now and then a severe Reprimand for his unreasonable Vices. Therefore he craftily undermines the Root, and aims at the Extirpation of that Being which he could not love, and imitate, and was loath to fear and dread. At least providing, as well as he could, for a present Enjoyment of Sin, if he fail of avoiding its Punishment hereafter. But the Man before us, the practical Atheist, scorns to trouble himself with so prevailing a Belief, contents himself with following his Swing of Lust at a Venture, and resolves (*vivens vidensque pereo*) let what will be the Issue of it, he will have his Vices; and, though his Life be short, the Devil shall have as much of it as he can give him: Come what will, he resolves not to be a Renegado, or Turn-coat; and though Hell be the End of his Journey, he confesses, he finding much Company in the Road, is fixed to go with them, and shift hereafter as well as he can. He dares Heaven, and openly in the Face of God, blasphemes him by his Actions, and seems fearful of nothing, but lest he should be a small Sinner, and so should have but small Torment in the other World. His Conscience tells him of his Duty and Obligations to God; of his Breaches of the divine Law; warns him of the Severity of abused Patience, and affronted Omnipotence; presents to him the Jaws of Hell gaping to receive him, and sets

sets before his Eyes the Miseries of an everlasting Hell, which must soon be his Portion, without timely and serious Repentance. Yet all this notwithstanding, the hardened Wretch stops his Ears, runs to his Companions, and so with new Sins, takes away the Remembrance of the former. But, O most miserable Man! what dost thou do? with whom dost thou contend? with the eternal God. What Joys dost thou lose? pure and never-failing at God's Right-hand for evermore. What Torments dost thou run strait into? Endless, easeless, and remediless. And who can abide devouring Fire, who can dwell with everlasting Burnings? Consider a little with thyself the Joys which thou now hast will be gone, and the Torments present, what wilt thou then do? Or to whom wilt thou flee for Help and Succour? No one can be able to give thee any Comfort or Release, but that Majesty whom thou art rendering inexorable; and who is treasuring up Wrath against the Day of his righteous Judgment, to pour down on thy Head, and consume thee with a never-dying Death. What wilt thou do on a Death-bed, when all thy Friends cannot help thee, and the Physician gives thee over for incurable? and how inexcusable wilt thou be at the great Day, when the Doom which then will be pronounced, has been thy free Choice, and uncom-pell'd Election: Depart thou cursed into everlasting Fire prepared for the Devil and his Angels; into outer Darknes, where is weeping and gnashing of Teeth, for evermore; where the Worm dieth not, and the Fire is not quenched.

O my Soul! envy thou not the Sinners, and chuse none of their Ways; for their Steps lead to Destruction, and the Chambers of Death. If these are the Paths, such the Folly, and Madness, and Punishment of Sinners, and atheistical Persons, good Lord deliver me from them. Deliver me not into the bitter Pains of eternal Death! Let my Flesh tremble for Fear of thee, and make me so afraid of thy Judgments, as to work out my Salvation with Fear and Trembling, as to go through any the most irksome and tedious Duties of Religion rather than thus to fall into the Hands of the living and incensed God; who is a consuming Fire, and can destroy both Soul and Body in Hell. Through *Jesus Christ*, our Mediator and Redeemer. *Amen!*

X. On Occasion of Mr. Hollis's Death, July 15, 1691. and my being chose Fellow the next Day.

SAD and miserable is their End, who have lived without God in the World. Deplorable is their Case, who never laid up a good Foundation against the Time to come, that they might lay hold on eternal Life. Affrighting is the Approach of Death in any Shape; but when it comes on a sudden, in the Midst of Jollity and Drinking, Debauchery and merry Company, and on a sudden seizes the trembling Sinner, and in a very little Time hurries him out of this World; how much more terrible must it be! to be hurried from the Noise and Huzza's of a jolly Affignation to the Judgment-seat of Christ; from

from Bowls of Wine to the wrathful Tribunal of an offended God, from sinful Time to a miserable Eternity; is an amazing Scene of Horror and Astonishment, not to be mentioned without Consternation, nor thought of without a Groan, nor remembered without commiserating Tears. Were Death nothing but the meer leaving those Pleasures, and being for ever deprived of those bewitching Pastimes, it might torment the Man with the Thoughts of it: How much more when it is the departing from that Life to another; from a careless World to a strict Judgment; and, to ill Men, from vain Jollities to intolerable Torments. This Prospect of Death should spoil the Mirth of secure Sinners, and dull all their jovial Assignations; should, like the Hand-writing on the Wall to *Belshazzar*, make their Joints tremble, and their Knees smite one against another. One would think it impossible for any Man of Reason to be so fatally be-fool'd and fascinated with the Charms of Sin, as not to be awakened with the daily Spectacles of Mortality before his Eyes; and rouzed out of his Lethargy and Stupidity by that doleful Knell which shews his Fellow-Christian to be newly launched into the Ocean of Eternity. One would think each Funeral Sermon (which, if any thing can, will affect Men) should convert Multitudes; and that, as *Solomon* says, *Those that go the House of Mourning should lay it to Heart*, Eccles. vii. 2. But, alas! daily Examples of Carelessness and Unconcernedness about these Things, too plainly prove that nothing can affect a hardened Sinner; nothing can make

him serious; no, not his nearest Relation's Death before his Eyes; those who will not be wrought on by the Word of God, are not often truly converted by the most astonishing Accident, nor would be persuaded though one rose from the Dead. Men are a little startled at the News of a Friend's Death, and the Loss of an old Companion; and for a few Hours perhaps have serious Thoughts and Resolutions. But then the rest of the Club soon drive away such melancholy Whimfies, and the Bottle is an infallible Cordial, and comfortable Diversion from those importunate and unwelcome Reflections of their own Consciences, which, if followed on, might have made them happy for ever. Lord, let me in Health serve thee, that thou mayst be with me in Sicknefs, and at the Hour of Death. And let me not one Moment remain in a Condition, in which, if Death does surprize me, I am for ever miserable. Let me live the Life of the Righteous, that so I may die his Death; and that my last End, how sudden, or in what Manner soever, may be like his, safe, secure, peaceable, and full of a joyful Hope of a glorious Immortality. *Amen.*

This sudden Providence, and surprizing Accident of Mr. *Hollis's* Death, (who was merry enough but a Week before at the Commencement) seems providentially disposed for my Warning and Caution, just upon my Advancement to a Fellowship; not to be proud and conceited, forgetful of God, and unmindful of Eternity: And may be looked on as an awakening Memento of Mortality;
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than which there is not a more powerful Argument to all Diligence, Sobriety, Watchfulness, and Piety, while we have our Lives continued to us. And O that this, as well as other Examples of Mortality, may have their due Influence on us all! In particular, may Mr. *Hollis*'s End effectually work upon all the Members of this College, and make them more cautious of spending their Time, more careful lest their Hearts be overcharged with Surfeiting or Drunkenness, and so the Day of Death overtake them unawares. May it be long considered and reflected on till it put them all upon a serious Consideration of their Duties, and make them all answer the End of their Maintenance in College, by constantly endeavouring, by their Learning and Religion, to set forth God's Glory, and set forward the Salvation of all Men. And those who are designed for the sacred Function, may they labour to save their own Souls, and the Souls of those that hear them. As to my own Advancement, I have Reason to thank God, and acknowledge my Friends Kindness to me, who have without the least Recommendation from any other Friend, by their Suffrages obtained this Place for me. And I sincerely beg of the divine Majesty, that as he has hitherto shewn a very tender, fatherly Care over me, as to spiritual and temporal Concerns, for which I ought never to forget to bless and adore his holy Name; and by his Providence and Spirit, has guided me, and kept me hitherto; so that he would still go on to do me good, and to perfect that which concerns me, and not forsake the Work of his own Hands: That he

would keep me from Evil, and in his Fear continually, that I may not grow cold in, or backslide from any Part of my Christian Duty, but grow in Grace, and in that practical Knowledge of his Will, as may influence all my Thoughts, Passions, Desires, Resolutions and Actions. That I may be faithful to the Death, that so I may at length receive a Crown of Life. *Amen! Amen! Blessed Father!*

N.B. It will not be much out of the Order of Time, if I here subjoin that *Sermon*, or *Common-Place*, as we ordinarily call such Performances in Colleges, at the Commemoration of our Benefactors at *Clare-Hall*, preached *December 17, 1698.* it being short, and suitable to the Occasion, and giving accidental Hints at some Irregularities of our College at that Time, which may supply in Part the Loss of that fore-mentioned Paper, *Emendanda in Collegio.*

Clare-Hall,



Clare Hall, Decemb. 17, 1698.

DEUT. vi. 10, 11, 12.

It shall be when the Lord thy God shall give thee great and goodly Cities which thou buildedst not ; and Houses full of all good Things which thou filledst not ; and Wells digged which thou diggedst not ; Vineyards and Olive-trees which thou plantedst not ; when thou shalt have eaten and be full ; then beware lest thou forget the Lord, which brought thee forth out of the Land of Egypt.

THESE Words are Part of a serious Exhortation of the great Legislator of the Jews to that People, after their Deliverance out of *Egypt*, and before their Admission into the Land of *Canaan*. In which he takes Occasion to remind them not only of the great Obligations to the Worship of the God of *Israel*, their great Benefactor, from the Consideration of his miraculous Deliverance of them from the *Egyptian* Bondage already past ; but farther assures them, that

the same Obligation would be mightily increased hereafter ; and that the plentiful Provision he would make for them, at the Cost and Pains of their Enemies, and the Conveniences and Advantages his Providence would secure to them without their own Care or Trouble, ought to be looked on as the greatest Tye possible to their Duty and Obedience. As if *Moses* had said, Almighty God, by the Continuance of that merciful Course of his gracious Providence which he has already begun, and out of his tender Care of you, his chosen People, will in a short Time compleat your Deliverance, and settle you with Peace and Security, with Plenty and Abundance in the *Land of Promise*. He will, in a little while, bless *you*, who have hitherto endured the Inconveniences of a Wilderness, and of a wandering and uncertain State, with Cities and Houses of your own ; and those great and goodly, well furnished and adorned : He will bless you also with Wells of Water for your Necessities, and with Wine and Oil for your Pleasure and Entertainment : In short, he will make every Way such Plenty and Abundance round about you, that it will be in your Power to enjoy all the Pleasures of Affluence, and all the Delicacies and Satisfactions of a wealthy and an easy State of Life. This will soon be your Condition after you arrive at the Land of *Canaan* : But when this is your Case, be not like ungrateful *Jeshurun*, who waxed fat and kicked ; who forsook God that made him, and lightly esteemed the Rock of his Salvation, Deut. xxxii. 15. Remember who it is to whom all the Happiness is owing, and
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that every Blessing you receive from God is to be returned back in Gratitude and Obedience. Consider the Ends and Intentions of all the divine Goodness to you ; to lead you to Repentance ; to encourage your religious Services ; to take off from you the Burdens of Poverty, and the Distractions and Interruptions of Want, in order to your enjoying more Time, and employing with greater Alacrity more of your spare Hours in the Offices of his Worship. Do not forget when you reflect upon your brave Cities, your fine Houses, your handsome Furniture, your Conveniences for Pleasure, as well as Necessaries for Life, that all these Advantages were not originally your own, nor from yourselves ; were not the Product of your own Industry or Diligence, but the proper Gifts of Almighty God, and the sole Effects of his Goodness and Love to you. When you think upon your Cities or your Houses, remember withal they were not of your own building, nor enlarged and furnished at your own Cost ; but by those Enemies whom the Power of God alone has dispossessed for you. Whenever you make use of the Water of your Wells, or of the Wine and Oil of your Plantations, consider it was others that digged the former, and planted the latter ; and that it is only the Title of God's Donation by which you claim a Right to any of these Things. Beware therefore lest you, who are but Tenants or Stewards, behave yourselves as if you were Lords and Possessors. Take Heed lest that abundant Provision the divine Bounty has made for you, have so fatal and mischievous an Effect as to encourage your Sloth,

Sloth, your Luxury, your Pride, and your Irreligion. Then above all Times, *beware lest thou forget the Lord; lest thou be unmindful of the Rock that begat thee, and forgettest the God that formed thee, Deut. xxxii. 18.*

In these Words therefore we may observe how much Almighty God expects from those who are plentifully provided for by his Providence; and particularly from those who are taken care of by such Means as themselves, could not have any Hand in, but accrue to them from the Labours and Wealth of others, without any Pains and Toil of their own in the Acquisition; which by the Blessing of God, and the Liberality of those our pious and generous Founders and Benefactors, whom we are now met thankfully to commemorate, is our Case at present; and will therefore be a Subject very suitable for our Meditations at this Time. The Observation therefore which the Words of the Text afford us, if we consider them with a peculiar Regard to our own Circumstances, and as appropriated to our present Business is this: That [the plentiful Provision which is in this Place made for us, and] the great Advantages we reap by the Liberality of our Benefactors to us, lays a mighty Obligation upon us to Obedience to that God whose Providence by such Methods takes Care of us; and to a careful answering the pious Intentions of those who aimed at the Glory of God, and the Good of Men, and not our bare private Maintenance in those Endowments they have settled upon us.

In discoursing upon which I shall (1.) enquire whence, and from what Heads this Obligation arises. (2.) What our principal Obligations themselves are, or to what Duties and Offices we are in particular obliged by the Enjoyment of these Advantages. (1.) I am to enquire whence, or from what Heads our Obligation in the present Case does arise. And I think I need not go farther in Search after these Points, than those three obvious Particulars which immediately present themselves to our Consideration. (1.) This Obligation arises from strict and absolute Justice. (2.) From that Branch of Justice which ties us to Veracity, and the Performance of our Promises. (3.) From Gratitude, and the Sense of Favours bestowed upon us.

I. This Obligation arises from strict and absolute Justice. For we ought not to think that the great Advantages we here enjoy belong to us as an Estate of Inheritance belongs to the immediate Heir: So that without any more ado, we may esteem them our own, and behave ourselves under them as we please. But we are to look upon them as bestowed upon us conditionally, and with at least a tacit Agreement and Covenant that our true Right and Propriety shall depend on our good Behaviour, and on our faithful Performance of those Duties and Offices, whether of Piety or Charity, which such generous Endowments were designed to promote. As it is in all our worldly Possessions with regard to Almighty God, so is it, in some Measure, in our collegiate Enjoyments with regard to our Founders

ders and Benefactors. For as our Title to this World's Goods, when considered with respect to other Men, is by no Means founded on our Goodness and Virtue ; and so is intirely valid in human Judicatures, be our Morals never so bad, and our Lives never so scandalous ; tho' at the same time we are but Stewards under the great Possessor of Heaven and Earth, and must be accountable to him for the Abuse of all those Things whose absolute Title and Propriety he ever reserv'd to himself. So in the Case before us, we may have so just and legal a Right to the Advantages belonging to a collegiate Society, that none can or ought to dispossess us ; while at the same Time we may be so little careful of our Duties here, and so little answer the main Ends and Intentions of our Foundation, (in View of securing which these Endowments were made, and which are a tacit Condition implied in the very Nature of the Donation itself) that we may justly be called to Account hereafter for our unjust Intrusion ; or at least unworthy Mismanagement and Abuse of so great, and so well-designed Benefactions. If we be willing to enjoy the *Benefits*, we ought never to think ourselves excused from the *Duties* of a College. And I cannot tell whether we ought in Justice, and with a safe Conscience to reap the Advantages, if we be not careful to discharge the Offices, and perform the Trust belonging to those, by the express Will of the Donors, who are intitled to them. I am sure it will deserve every one of our sober Considerations, how hard it will lie upon us at the last Day, if we have, for a long
Time,

Time, ventured to live upon the Profits of a learned and religious Foundation, and all the while have had no Regard to those great Ends and Conditions annexed to them ; and what we shall be able to plead in our own Behalf, if instead of pursuing with all Sincerity the Glory of God, the Advancement of Learning and Religion, the disposing ourselves for the Service of Christ's Church, and the doing Good to the Souls of Men (which our very Acceptance of these Benefits implies our Obligation to) we make no other Use of them than to live an easy and pleasurable Life ; and to privilege ourselves from the Business and Offices whether of Piety or Humanity, which otherwise in the World we should be unable so readily to avoid. And if the mere Omission of our Duty, and the single Unprofitableness of our Lives here be so criminal, and so perilous, how much more so must be the positive Abuse of our Plenty and Leisure ; the actual discouraging of Virtue or Learning ; the affording real Examples of Intemperance, Profaneness, Lewdness or Debauchery ; and thereby doing all we can to hinder and prevent those pious Intentions of our religious Founders and Benefactors which we ought with all our Might to promote in the World? Such as these are so far from having a proper Right and Title to what they have from these charitable Foundations, that if those who settled them could be supposed capable of reviewing the sad Mis-employment of their Donations, they would be under a Temptation of repenting of the whole Benefaction upon the Account of those Abuses in some Parts thereof ;

thereof; and would be ready to use the most violent Means to free their Endowments from such ungrateful and unjust Usurpers, who should so wretchedly pervert their pious Design, as to lead Men down to the Chambers of Sin and Death, by those very Means which were fitted and intended for the promoting of Men's Holiness here, and Happiness hereafter.

II. This Obligation is also founded on that Part of Justice which requires Veracity, and the Performance of our Promises. All we who, in the most peculiar Sense, are Members of this collegiate Society, have solemnly engaged ourselves at our Admission thereinto, to observe the pious Rules and Statutes of our Foundations; and do our utmost also to induce all others of our Body to observe the same. And tho' the Change of Times and Circumstances may sometimes make it less necessary to urge the actual Observance of the Letter of every ancient Constitution, yet the main Design of the Foundation itself, and all those Rules and Statutes which really tend to promote the same, I mean all which are necessary or useful for the Peace, the Discipline, the Sobriety, and Diligence of the Members of the Society; or in short are proper to encourage the Good, and discourage the Bad; to advance true Religion, and discountenance Ungodliness and Impiety amongst us: All these Rules and Statutes, I say, we are to observe inviolably; or else we must needs incur the heinous Sin of Perjury: And be not only unjust Intruders into others Possessions,

essions, but perfidious and forsworn Persons also. And tho' this Obligation does chiefly belong to those who are most strictly Members, and have by their own voluntary Engagement and Oath particularly bound themselves to the Rules and Statutes of the Society; yet even those others, who are Members in a less Degree, ought not to think themselves, even on this Account, wholly free and at Liberty. The very Desire and Acceptance of Admission into a Society, which is known to be under certain Laws and Institutions, being a tacit Agreement to them, and implying some Kind of Promise of the Observation of the same. So that upon the whole, no one among us can intirely be disengaged, even in Point of Veracity and Faithfulness to his Promises, from obeying the pious Rules of our Society, from the endeavouring with all Zeal and Sincerity to promote the great Ends of this, and all other such like religious and charitable Foundations, the Advancement of Virtue, Learning, and true Religion in the World.

III. This Obligation is also founded upon Gratitude, or the Sense of Favours bestowed upon us. And this Particular, to be sure, reaches every one of us, and ought to secure our universal Compliance to all that is good and useful in this Society, of which we are Members; and that whether we regard those generous Founders and Benefactors, by whose immediate Bounty we are maintained, or whether we go a Step farther, and have Respect to the Providence of God; which is the ultimate Source and Original of all our Blessings. And sure
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in the first Place, if we go no farther than our immediate Founders and Benefactors, we have such mighty Obligations to them as should be abundantly sufficient, even tho' they had only desired, and not at all commanded any of those Duties which are proper in such Societies ; according to all the Rules of Generosity and Good-nature, to secure their Performance. If we had been only told by their last Wills and Testaments, that they, out of a Sense of God's Mercy, in bestowing this World's Goods upon them, and for the continual Advancement of the Christian Religion, and promoting of all those Sciences, those Offices, that virtuous Behaviour, and unblameable Conversation which should most adorn and advance the same ; and particularly in order to the strict and regular, the sober, pious, studious, and religious Education of those who might afterward enter upon the most sacred Function of the Ministry, and become learned and exemplary Preachers of the Gospel, that they, for these great and noble Ends and Purposes, did bequeath such large Portions of their Estates for a collegiate Foundation. Conjuring all those who should in future Ages to the End of the World, be Partakers of the Benefits of their Endowments, that without any other Force or Tie upon them, as ever they had any Sense of Gratitude to themselves, and Inclination to fulfil the last Requests and dying Words of their Benefactors ; they would strictly and constantly perform the Duties of of their Places, and answer the Ends of their Institution. [Nay, as ever they hoped to see them with Alacrity and

Comfort

Comfort at the last Day.] If I say we had no other Obligations laid upon us than such parting Desires of our Founders and Benefactors (which are no other than the just Construction, if not sometimes also the proper Sense of those Writings, those Wills and Testaments, by which our Colleges were settled and established for us) we must forfeit our Pre- tence to all that is humane, if we reject these Obligations of Gratitude, and can resolve to behave ourselves still as if we owed no Acknowledgments to them. And shall even the most pressing and affectionate Intreaties of our best and most generous Benefactors have no Manner of Influence upon us? even when they importune us only to take care of our Duty, and so by Consequence to secure our present and our future Happiness? But if this Part of Gratitude, which regards Men, and those who are the bare Instruments of our Blessings should be too weak to affect us; yet sure the other Part which regards Almighty God, the Fountain and Origin of all our Enjoyments, will prove stronger, and engage us effectually to a ready Return of Duty and Obedience, in Consideration of his peculiar Bounty to us, and that plentiful Provision he has made for us in this Place. We indeed can only see the external Means which confer these Benefits upon us; but cannot so readily observe that invisible Hand which secretly, but most properly, orders and disposes of all Events, and bestows the good Things of this Life on whomsoever it pleaseth.

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It was the Complaint of God by his Prophet *Hosea*, Ch. ii. 8, 9, 12. concerning the People of *Israel* in their plentiful State, that they did not take Notice of his secret Providence and Bounty in that Affluence they enjoyed, nor use it to his Service as they ought to have done; and threatens, that to convince them of their ingrateful and wicked Mistake, he would take it away from them. *She did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold: Therefore will I return and take away my Corn in the Time thereof; and my Wine in the Season thereof, and will recover my Wool and my Flax, and will destroy her Vines and her Fig-trees.* And the like Complaint I am afraid the Almighty may but too justly take up against the present, as well as the past Generations; nay against us in particular, who in this Place enjoy so many of his Blessings, and are so abundantly provided for by his gracious Providence over us. And I wish we may every one be for the future so deeply sensible of the divine Goodness to us in these our great Advantages here, that Ease and Security; that Maintenance and Leisure; that Freedom from the Cares and Troubles of Life; that happy Opportunity of an ingenious and learned Education, as may in some good Measure correspond to the Proportion of God's Mercies, and oblige us to shew our grateful Resentment of them not only with our Lips, but in our Lives; not only with verbal Praises and Acknowledgments, which yet are very fit and suitable in our Case; but with a great Zeal for God's Honour, with a fervent Endeavour

deavour of doing Good in our Places, with a hearty Dedication of our Time and Lives to the Service of our Saviour ; and, in one Word, with leading a godly, a righteous, and a sober Life, both during our Stay here, and in our future Behaviour in the World : Which are the best Expressions of our Thankfulness to God ; the best Returns to the Kindness of our Benefactors, and will yield us the greatest Comfort both now in our own Mind, and at the last Day of Account. Which brings me to the

IId General Head of my Discourse, which is to enquire, what our principal Obligations themselves are ; or to what Duties and Offices we are in particular obliged by the Enjoyment of these Advantages of our religious Foundations. And here, because the Time will by no Means give me Leave to be at all large, I shall confine myself to a few Particulars ; and only take Occasion to recommend to your Practice three Things, the Observance of which will be of special Advantage in a collegiate Society, and will in great Part secure the main Designs of these charitable Endowments.

And those three Things I shall pitch upon shall, agreeably to the known Division of our Duty to God, to ourselves, and to our Neighbours be (1.) The constant Attendance upon the Worship of God in this Place. (2.) A strict Temperance and Sobriety towards ourselves. (3.) A diligent Improvement of ourselves in Learning for the Advantage of others.

(1.) We who by the good Providence of God are here so plentifully maintained, and secured from the Cares and Business of the World, are under a mighty Obligation to a constant and serious Attendance upon the Worship of God in this Place. This is one of the principal Designs of all retired and monastick Societies, and was undoubtedly a main Part of the Intentions of our religious Founders, that being sequestered from the common Toils and Anxieties of Life, we should with less Interruption and Distraction, every Day, apply ourselves to Devotion; that we should continually own the divine Providence, and implore its Blessings on our Studies and Enquiries; that we should begin and end every Day with the more immediate Service of God, and attain, by Degrees, that devout and heavenly Temper of Mind, which may direct all our Studies to the Service of Religion, and devote even our profane Learning to the Ministry of the Altar. And it will be worthy our Care to provide, that while we are labouring to improve ourselves in human Sciences, we at the same time may not neglect what is of much greater Importance, I mean that Heavenly-mindedness, Devotion, Resignation to the Will, and Dependence upon the Goodness of the Almighty: In short, that divine Nature, and God-like Disposition of Soul which is the Perfection of the Christian Life here on Earth; and will make us meet to be Partakers of the Inheritance of the Saints in Light hereafter in Heaven. And give me leave in this Place to say, that as this constant and serious Attendance upon the publick Prayers,

Prayers, is a Duty incumbent upon all who are in any Degree Members of our Society; so is it most especially so of those who enjoy the greatest Advantages, and have the principal Share in the Government of the same. It is an Observation that is sometimes made, (and I fear me is not always without Truth;) that those who enjoy less of the Advantages, and so are, on that Account, under smaller Ties to our daily Morning and Evening Sacrifice of Prayer, are yet by some Motives or other prevailed upon to a more constant and uninterrupted Attendance on the same, than perhaps some of those whose Years and Consideration, to say nothing of any other Motives, ought to prevail upon them to set a better Example, and take a better Care of the Constancy of their Devotions. Nay I doubt some have been so ready to betray the Imperfection of their Religion in this Point, that they have chose that very Time for the slackening their Attendance on these daily Prayers, when by their Admission to the highest Benefits and Advantages of the Society, they were under a new and stricter Obligation to a greater Constancy; and when their Example and Authority was likely to have a greater Influence on the rest of the College. Which Observations, if in any Case true, are so shameful, that a just Indignation will not permit me to wave the taking Notice of them. And I wish that all future Observations may shew, that every one concerned is so constant, as well as serious in the Worship of God in this Place, that no one may be able to make any Reflections of this Nature;

but that all of us, from the highest to the lowest, as far as our Health, our Age, and our necessary Engagements will allow, may meet unanimously together, and join universally with one Heart and one Voice in the Prayers and Praises which are here offered to the Almighty : It being not fit for us to expect that our Inferiors should be by us obliged to a constant Attendance on those Prayers, which we ourselves but rarely frequent ; and our Society never to be so properly stiled a religious one, as when equal Numbers appear in the Chapel at their Devotion, as do the like in the College upon the other Occasions of Life.

But (2.) besides Devotion towards God, we of these collegiate Societies are under the highest Obligations to Temperance and Sobriety towards ourselves. And indeed this is a Duty that has a very necessary Dependance on the Nature of our Foundations ; which are no other than those of Charity. And sure it is the grossest Piece of Abuse of the Charity of our Founders, to spend in Extravagancies that Allowance which was only intended for the Relief of our Necessities, and the Assistance of our Learning. But to wave that Consideration, there is another which ought to have the greatest Influence upon us in this Case ; and it is this : That nothing has more contributed to the Dishonour of our Way of Education here ; to the Reproach of the best of Churches ; and to the rendering its Clergy contemptible, and their Labours unsuccessful ; and to the increasing the unreasonable Divisions and Separations in this Kingdom, than

than the general Opinion of the too free and loose Course of Life which some amongst us, and that without any effectual Discouragement, are supposed to lead. How far this Opinion or Prejudice taken up against us is false, or at least aggravated by our Enemies, as is too usual in all such Cases, I shall not now enquire. But I shall only say, God send our future Reformation in this Point, of so vast Importance to the well-being of our whole Community, nay of the whole Church of *England*, may be remarkable enough to silence even our sharpest Enemies ; and may every one of us in particular, who either have already, or are here designing to take upon us the holy Office of the Ministry be so far from any Instances of rioting, or excess, that with the blessed Apostle *St. Paul*, we may be temperate in all Things ; and be on the other Side disposed to beat under our Bodies, and bring them into Subjection ; lest when we have preached to others, we ourselves should at last become Castaways. 1 *Cor.* ix. 25, 27.

(3.) Lastly, we who enjoy the Advantages of these generous Foundations are under a mighty Obligation not only to Devotion towards God, and Sobriety towards ourselves, but also to Diligence in our Studies and Learning, in order to the Advantage of others. Since the extraordinary Effusions of the Gifts of the blessed Spirit are ceased in the Church, those Qualifications which are proper to fit us for the understanding the Holy Scriptures, for the Propagation of Christianity, for the Conversion of Infidels, for the Edification of Believers,

and for the Maintenance of true Religion in the World, are to be acquired, under the divine Blessing, by our own Labour and Diligence; by constant Study and Application. And this Acquisition of solid and useful Learning was generally one principal Intention in all the collegiate Foundations of the Christian World, as well as of ours in particular. So that a diligent Pursuit of useful Knowledge, and sound Learning, must needs be one of the great Duties which is incumbent on us all in this Place; and which no Security of a perpetual Provision ought to excuse us from, nor any Ability of living without the Dependance on Learning for our Subsistence, ought to discourage us in. Let us all then, upon the Consideration of the Bounty of our Benefactors, and that plentiful Provision of Books, the Instruments of Learning, as well as of a liberal Maintenance, without our own Solitude about it, which is the great Encouragement to the same; let us, I say, look upon ourselves obliged both to a constant Application to our Studies; and, by all proper Means, to the Assistance and Encouragement of those who do so likewise. That being the true Welfare and Happiness of a Society for Learning, when all the primary Members of it do not only apply themselves to the Improvement of their own Knowledge, but do all they can, that those, and only those, who to their Piety and good Morals, have added Diligence in their Studies, and made the best Progress in Learning, may have Encouragement and Advancement in the Society: And when Desert and Preferment constantly accom-

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pany one another in a College, then and only then do we intirely secure the Ends of a collegiate Body, and take an effectual Cause that the same shall be secur'd for the future Generations also. To conclude, God grant that we may lead such pious and devout; such temperate and sober; such diligent and studious Lives, in that religious Society, instituted by our generous and bountiful Benefactors, whom we are now to commemorate, that we may bring Glory to God, and secure our own and others everlasting Salvation, in the great Day of the Lord *Jesus*, To whom, &c.

But to go on now with my other Materials.

In the Year 1692, Dr. *Bentley* preached Mr. *Boyle's* Lectures; which, indeed, were the first that were preached; and, perhaps, are the most valuable of all that great Critick's Performances. Herein he demonstrated the Being and Providence of God from Sir *Isaac Newton's* wonderful Discoveries, to such a Degree of Satisfaction, as to the Scepticks or Infidels themselves, that he informed me himself, of a Club of such People, who had heard his Sermons, and were asked by a Friend of his, at his Desire, What they had to say against them? They honestly owned, they did not know what to say. But added withall, What is this to the Fable of *Jesus Christ*? Which made him say, that he doubted he had done Harm to Christianity by those Sermons; as occasioning these Scepticks or Infidels to divert from their Denial of a God and a Providence, from which they might be always driven with great Ease, to the picking up Objections against
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the Bible in general ; which would certainly afford them a much larger Field for Contradiction. But this has been already related in my *Astronomical Principles of Religion*, page 243.

Very soon after the Preaching of these Sermons it was, that Dr. *Bentley*, as he informed me himself, went to Bishop *Lloyd*, of whom he had then the greatest Opinion, both as to his Skill in Chronology and the Scriptures, and particularly in the Scripture-Prophecies ; and this in order to see, whether it might not be fit for him to insert some of his Predictions from those Prophecies into a Preface to those Sermons ; that upon their Completion they might be of Service to Christianity ; upon some of which Prophecies he also himself preached Part of his second Years Sermons ; as his Relation, who is now in Possession of those Sermons, as well as another Friend of mine who heard some of them, have informed me ; though he never printed them ; the reason of which will appear by what follows. For, upon his Application to the Bishop, and the Bishop's frank and open Answers, he was so far from being satisfied, that he immediately began to suppose, that his Disappointment arose from the sacred Books of *Daniel* and the *Revelation* themselves, and not only from his own, or the Bishop's misunderstanding them. He was offended that the Bishop understood a *Day* in the Prophecies to denote an *Year* in their Completion ; as all Expositors had done before him, and as the ancient Language of Prophecy plainly imply'd. [See *Essay on the Revelation*, 2d Edition, page 5—18.] Nay, so greatly

greatly was he offended at this Interpretation, that he long afterward bluntly asked Sir *Isaac Newton* himself (with whom I had brought him acquainted about *A. D.* 1696.) who thus expounded the Prophecies also, whether he could *demonstrate* the same. Sir *Isaac Newton* was so greatly offended at this, as invidiously alluding to his being a *Mathematician*; which Science was not concerned in this Matter; that he would not see him as Dr. *Bentley* told me himself, for a Twelvemonth afterward. Nay so far did he carry this Matter, as to persuade the learned Mr. *Daubuz*, though in the Way of Banter only, but such a Banter as Mr. *Daubuz* did not perceive, that he ought to demonstrate this Exposition, not *a posteriori* only, as did others; but *a priori* also; which he injudiciously attempted to do, in the Preface to his *Exposition of the Apocalypse*; which Exposition yet, on Account of the great critical Sagacity of its Author therein shewed, Dr. *Bentley* had in high Esteem. He pretended also that there had never been a Version of *Daniel*, made by the *Septuagint* Interpreters: Which yet is notoriously known to have been several times quoted by the most ancient Fathers; altho' this was afterwards banished out of the Church, by *Theodotion's* Version. Nay when Dr. *Bentley* was courting his Lady, who was a most excellent Christian Woman, he had like to have lost her by starting to her an Objection against the Book of *Daniel*, as if its Author, in describing *Nebuchadnezzar's* Image of Gold, *Daniel* vi. to be 60 Cubits high, and but 6 Cubits Broad, knew no better, than that Mens Height were 10

Times

Times their Breadth, whereas it is well known to be not more than 6 Times. Which made the good Lady weep. While the Statue, with a Pedestal, might easily be 10 Times High, even supposing it were a Figure of a Man: Which yet is not at all in the Text. It might be an Idol standing on the Top of a Pillar; as there is I remember one in old *Persepolis*, as the Cuts of it in one of our latter Travellers demonstrates. He aimed also to pick a Quarrel with some small Niceties in *Daniel's* Chronology; and supposed the Book to have been written after the Time of *Onias*, the High Priest: And that this *Onias* was *Daniel's* *Messiah*; and the Slaughter of this *Onias* at *Antioch* was the *Cutting off the Messiah*. *Dan.* ix. 26. *2 Maccabees* ii. 34, 35. In short he was very desirous to get clear of the Authority of the Book of *Daniel*. Yet when he was put in mind how our Blessed Saviour expressly quoted this Book, as written by *Daniel* the Prophet himself, *Matt.* xxiv. 9. *Mar.* xiii. 14. *Luke* xxi. 20. He told Dr. *Clarke*, from whom I had it, that at first this made his *Hairs stand an End*: But that at last he pretended that was done only *ad hominem*, as we speak; or by way of condescension to the *Jewish* Prejudices. He also tryed to run down the *Apocalypse*, as not written by the Apostle *John*; tho' I told him it agreed to his own Character of St. *John's* Stile, which he had observed to have much fewer Particles of Connection, such as *ἐν, δὲ, γὰρ κ. τ. λ.* than the other Evangelists. He also talked ludicrously of this Author's *Heads and Horns*. And he also tryed to find some Persons or Times to which the Author might

might allude; as he had fancied of *Onias* for *Daniel*. However he confessed that he had not then been able to do it, but hoped he should find it some other Time. These accounts I had from his own Mouth. But what he said of *Isaiab's* naming *Cyrus* so long before he was born, *viz.* that he supposed it Interpolation, I had at second-hand from a learned Bishop: But it so exactly agrees with what I had from his own Mouth, concerning *Daniel* and the *Apocalypse*, that I have no Doubt of the Truth of it. Nor need any one hereafter wonder at Dr. *Bentley's Scepticism*, as to both the Old and New Testament. But take notice, that I only say *Scepticism*, not *Infidelity*. For I take the Evidence for the Truth of the Bible to be so prodigiously strong, in all original Authors, that no Persons, so learned as Dr. *Bentley* and Dr. *Hare* can, I believe, by any Temptation, proceed further than *Scepticism*: How much farther soever comparatively ignorant and unlearned Writers, I mean such as *Collins*, *Tindal*, *Toland*, *Morgan*, and *Chubb* may have proceeded in their grosser Degrees of Infidelity.

As to Dr. *Bentley's* grand Dispute with Mr. *Boyle*, and his learned Friends at *Oxford*, about the Epistles of *Phalaris*, which was esteemed then so important, that the great Bishop *Lloyd* was drawn into the chronological Part of it; and which then made a mighty Noise in the World; I cannot but wonder that any serious Clergymen should satisfy themselves to divert from their sacred Employment, and enter into such useless and trifling Speculations.

culations. Laymen, I allow it, may divert themselves as well with such literary Amusements, as with Hunting, or Hawking: But for Clergymen, who are to give themselves wholly to sacred Matters, 1 Tim. iv. 15. To avoid foolish and unlearned Questions, knowing that they do gender Strifes. 2 Tim. ii. 23. How they can satisfy their Consciences in so doing, if they be in earnest in their Religion is hard, exceeding hard, to say.

If any wonder that I added Dr. Hare to Dr. Bentley as a kind of Sceptick, I shall give my Reasons for so doing. Tho' when I first published my *Essay on the Revelation*, Dr. Hare greatly attended to it (which Essay had also preserved a Courtier, a Friend of mine, from Infidelity for a great while; and which, among other Books upon the Prophecies, had intirely recovered the late Lord Abercorn, a considerable Member of the Royal Society, from his Scepticism or Infidelity; as he fully owned to me himself long before his Death:) Yet did Dr. Hare so accustom himself to talk ludicrously of sacred Matters; (which Mr. Rundle greatly complained of to me, when I first introduced him to Dr. Cannon and his Acquaintance.) He was for laying Wagers about the fulfilling of Scripture Prophecies, in the same ludicrous Way: Nay when he wrote about the Difficulties and Discouragements, to the Study of the Scriptures, he could not forbear doing it after a ludicrous Manner, tho' he seemed then to mean it very honestly: He was greatly familiar with Dr. Cannon, one of the greatest Scepticks that ever was born. He put such a Slight upon our most authentic

thentick Historian *Josephus*, in the Preface to his Psalms, which hardly any but such Scepticks ever do. Nay he once blabb'd out to me, that grand Secret which I suppose Dr. *Cannon* had asserted: viz. that "He feared Christ and his Apostles were so weak, as to depend on the double Sense of Prophecies for the Truth of Christianity:" Such as *Grotius* and all our late modern Commentators admit of; and which even such still later learned Men as Bishop *Chandler*, and Dr. *Clarke*, made use of; till I, upon Sir *Isaac Newton's* original Suggestion, shewed them the contrary. It now fully appearing that such foolish Expositions were so far from being used in the first or second Centuries, that they are no older than the fourth; and were indeed mainly introduced by the learned *Jerome*, in order to apologize for some knavish Quotations of his out of his *Hebrew Copies*. [See *Sacred History of the New Testament*, Page 334, 335.] And I well remember, that when I once told Dr. *Hare*, that I feared Dr. *Cannon* had made him a Sceptick, his Reply was, That he was not so great a Sceptick as Dr. *Cannon*. No, said I, you are a better Scholar: For as Dr. *Cannon* thought Mathematicks themselves, with Sir *Isaac Newton's* Philosophy built thereon, to be uncertain, as being no Mathematician himself; Dr. *Hare* being a pretty good Mathematician, could not go so great a Length with him. But as for Dr. *Cannon*, he was so thorough a Sceptick in Religion, that had not my Lord *Townshend* prevailed with him to the contrary, he was once resolved to have cast off his Gown and

Cassock;

Cassock ; and refused to have allowed himself to be a Clergyman any longer ; yet would he join with the Church in signing the Thirty-nine Articles, without believing them, as legal Qualifications for Preferment only, and join'd with the *Athanasian* Creed itself in the Cathedral at *Ely*, at a Time when I was there and refused it. I asked him, How one that believed so very little, could join in a Thing so absurd, his Answer was, *What is one Man's Meat, is another Man's Poison*. He also told Mr. *Jackson*, that if he were at *Paris*, he would declare himself a Roman Catholick ; and if he were at *Constantinople*, he would declare himself a *Musleman*, as taking Religion to be an Engine to promote Peace in this World, rather than Happiness in the next. He was ready to wonder at Mr. *Jackson* for believing *St. Paul* before himself, when they were of contrary Sentiments. So great an Opinion had he of his own Sagacity. Yet when he came to write a small Pamphlet about the Convocation of which he was a Member, it appeared to be a very contemptible Performance: Which Opinion of mine, when I plainly told him, he had little to say in his own Justification. Only so much Justice I must do him, that when Bishop *Trimnell*, my old intimate Friend, and Dr. *Cannon*, with whom I had long had great Acquaintance, and from their natural Tempers, I thought the former would endeavour to save me from publick Censure and Punishment, when I was persecuted ; and the latter would be severer upon me ; the Reverse proved true. Nor could Bishop *Trimnell*, the grossest Tritheist that I ever knew, bear
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one that was supposed to be an *Arian*, notwithstanding the latter Doctrines was very strongly supported, and the former utterly condemned by all Christian Antiquity.

Soon after Archbishop *Tillotson's* Death 1694, died that most excellent Lady Queen *Mary*. Bishop *Burnet*, in the History of his own Times, says, that
 “ King *William* then turned himself much to the
 “ Meditations of Religion, and to secret Prayer :
 “ That the new Archbishop *Tenison*, was often and
 “ long with him ; and that he entred into so-
 “ lemn and serious Resolutions of becoming in all
 “ Things an exact and an exemplary Christian.”
 But he gives no particular Instance of such solemn and serious Resolutions. I can give a remarkable one, that tends greatly to the Honour of both the King and the Archbishop, which I had then from my Patron Bishop *Moor* ; who was one of those sorrowful Company of Bishops, of whom Bishop *Burnet* speaks a little before, who attended her in her receiving her last Communion. It was this ; there was a Court Lady, the Lady *Villers*, with whom it was well known King *William* had been too familiar, and had given her great Endowments. Upon the Queens Death, the new Archbishop, whether as desired by the Queen before her Death, or of his own voluntary Motion, I do not know ; took the freedom, after his Loss of so excellent a Wife, to represent to him, the great Injury he had done that excellent Wife by his Adultery with the Lady *Villers*. The King took it well, and did not deny his Crime, but faithfully promis-

ed the Archbishop he would have no more to do with her. Which Resolution I believe he kept. I having heard another way that this Lady wondred she could never see that King after the Queen's Death. Now for an Attestation to this History, the Bishop added, that the Archbishop's Sermon concerning *Holy Resolution*, which was preach'd in the King's Lodgings at *Kensington*, before he appeared publickly, was design'd particularly to confirm him in that Resolution of never seeing her no more: It is in print; and to an attentive Reader, upon this Key, will appear to agree very well with the foregoing Circumstances.

But having now mentioned two such eminent and learned Men, as Dr. *Bentley* and Dr. *Hare*, it will not be amiss to relate what Hand they had in some great Affairs of Learning in their Time, wherein I was also deeply concerned myself, and particularly with relation to the Apostolical Constitutions, by me first introduced to publick Notice; and to the Harmony of the four Evangelists, by me a little earlier determined to include above four Years. As to the former, the Apostolical Constitutions. when Dr. *Bentley*, was about to peruse them, upon my first proving them to be genuine, he pretended to me that he would *cut the Grass from under my Feet*, as his Expression was, and prove them to be spurious: I reply'd, Master, you will not write against me upon that Head; for when you examine them you will find them to be genuine. Accordingly when he had, in some Measure, examined them, he gave this for his Opinion; that
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some Things in them he could correct as a Critick; but that for other Parts they were *ab ultima antiquitate*. Nor did Dr. *Hare* (who had procured for Dr. *Grabe* and me, the Collation of two *Vienna* MSS. of the Constitutions by that very good Man Mr. *Anderson*, then our Ambassadors Chaplain at *Vienna*, and afterwards Rector of *Lutterworth*; and one who seemed still to suppose them genuine :) Nor did Dr. *Hare*, I say appear to me ever to deny their being so; altho' neither were Dr. *Bentley*, nor Dr. *Hare* firm Believers enough, nor serious enough in Christianity, to hazard any thing in this World, for their Reception. And as to the latter, the Harmony of the four Evangelists, Dr. *Bentley* had of old revived, from his own Perusal of *Matthew*, *Mark*, and *Luke* (not pretending the same of *John*,) that *Valentinian* Notion, that our Saviour preached only one Year; and this in the Days of Archbishop *Sharp*; whom I have heard speak of it with concern. This Notion, I say, came first from Dr. *Bentley*, to Dr. *Hare*, and from him to his Pupil Mr. *Nicolas Mann*, now Master of the *Charter-House*; who being unacquainted whence it came, till I informed him of it; but a Person of very good Learning, and Sagacity, managed the Hypothesis so well, that I once told the Bishop of *Durham*, he had demonstrated an Impossibility, as well as an Impossibility could be demonstrated.' And which yet I thoroughly confuted from *Matthew*, *Mark*, and *Luke*, as well as *John*, afterward. See that Confutation at the End of my VI. Dissertations page 347—355, of which hereafter. Dr. *Hare* also, about the End of Queen *Anne's* Reign, wrote a most remarkable Paper, that sold greatly, intituled

“ The Difficulties and Discouragements which attend the Study of the Scriptures, in the Way of Private Judgement. In Order to shew, that since such a Study of the *Scriptures* is Mens indispensable Duty, it concerns all Christian Societies to remove (as much as possible) those Discouragements”. This was done in such a seeming ludicrous Way, that the Convocation fell upon him, as if he were really against the Study of the Scriptures. And he finding this Paper rather an Hindrance to the Preferment he soon after was seeking for, aimed to conceal his being the Author, which yet every Body was satisfied he really was. I mention that Pamphlet in this Account of my own Life particularly, because he there introduces me, as well as Dr. *Clark*, and gives both our Characters. Mine is in the Words following, at large.

“ There are, says this Author, two Clergymen of the Town, who have Studied themselves into *Heresy*, or at least into a *Suspicion* of it. Both of them Men of *Fair Unblemished Characters*. One has all his Life been cultivating Piety and Virtue, and good Learning; rigidly constant himself in the publick and private Duties of Religion; and always promoting in *others* Virtue, and such Learning as he thought would conduce most to the Honour of God, by manifesting the Greatness and Wisdom of his Works. He has given the World sufficient Proofs that he has not mispent his Time, by very useful Works of *Philosophy*, and *Mathematicks*, he has apply'd one to the Explication of the *other*; and endeavour'd by

“ by both to display the Glory of the great Crea-
 “ tor: And to his Study of Nature, he early
 “ joined the Study of the *Scriptures*; and his At-
 “ tempts, whatever the Success be, were at least
 “ well meant; and, considering the Difficulty of
 “ the Subjects he was engaged in, it must be allow-
 “ ed, that in the main they are *well aimed*; and if he
 “ has not succeeded, no more have others who
 “ have meddled with the same Subjects; nor is he
 “ more to be blamed than they. To be *blamed* did
 “ I say? I should have said, not less to be *com-*
 “ *mended*: For sure 'tis a *commendable* Design to
 “ explain Scripture Difficulties, and to remove the
 “ Objections of profane Men, by shewing there
 “ is nothing in the sacred Writings but what is true
 “ and rational.

“ But what does a Life thus spent avail? To
 “ what purpose so many watchful Nights and wea-
 “ ry Days? So much Piety and Devotion? So
 “ much Mortification and Selfdenial? Such a Zeal
 “ to do Good, and to be useful to the World? So
 “ many noble Specimens of a great Genius, and a
 “ fine Imagination? 'Tis the poor Man's Misfor-
 “ tune (for poor he is, and like to be; not having
 “ the least Preferment) To have a warm Head,
 “ and to be very zealous in what he thinks the
 “ Cause of God. He thinks Prudence the world-
 “ ly Wisdom condemned by Christ and his Apof-
 “ tles: And that 'tis gross Prevarication and Hy-
 “ pocrisy to conceal the Discoveries he conceives
 “ he has made. This Heat of Temper betrays
 “ him into indiscreet Expressions, and hasty Asser-

“ tions ; designing to hurt no Body, he fancies no
 “ Body designs to hurt *him* ; and is simple enough
 “ to expect the same favourable Allowances will be
 “ made to *him*, that he sees made to those who
 “ write against him. As to his Learning ; ’tis his
 “ Misfortune that he is not skilled enough in the
 “ learned Languages to be a Critick in them ; and
 “ yet seems not to be sensible of his Deficiency in
 “ this Respect : And what Advantage is taken of
 “ this that he has not *less Heat*, and *more Criticism* ?
 “ His Learning is treated in that Manner, that
 “ you would think he did not know the first Ele-
 “ ments of *Greek* ; tho’ even in that he is much
 “ superior to most of those who make so free with
 “ him : And you every Day hear his Performances
 “ run down as Whimsies and Chimæras, by Men
 “ who never *read* them ; and if they did, could
 “ not *understand* them : Nor does his *Warmth of*
 “ *Temper* come off better ; ’tis all *Obstinacy*, *Pride*,
 “ and *Heretical Pravity* ; a want of *Modesty*, and
 “ due *Deference* to just Authority : They that
 “ speak most favourably, look upon him as *craz’d*,
 “ and little better than a *Madman*. This is the
 “ poor Man’s Character ; and, low as he is, they
 “ cannot be content to leave him quiet in his Po-
 “ verty. Whereas, had he not been early possess’d
 “ with a passionate Love for the Scriptures, and
 “ Philosophy ; had he not thought it his Duty,
 “ above all Things, to promote the *Glory of God*,
 “ and been persuaded that could be no Way so well
 “ done as by the Study of his *Word* and *Works* ;
 “ ’tis more than probable he had at this Time been

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“ *Orthodox* ; And then, instead of his present
 “ Treatment, his Faults would have been over-
 “ look’d ; the Learning he excels in would have
 “ been extoll’d ; and no defect would have been
 “ found in other Parts of it : He would have been
 “ cried up as an Ornament of the Age, and no
 “ Preferment would have been denied or envied
 “ him.”

Dr. *Clarke*’s Character follows at large also, but need not be here repeated ; as already by me inserted into my *Memoirs of his Life*, first Edition, pag. 167, 168.

As for Dr. *Hare*’s Scepticism in Religion, I was so thoroughly apprized of it, that I once observed to Bishop *Sherlock*, when the Doctor had preached, and printed, and I had read a Sermon of his for the Reformation of Manners, what an exceeding good Sermon it was, *if he were in earnest* ; the Bishop replied, do you doubt of that ? I said, that was my principal Doubt of all : Nor will those that take Notice of the Behaviour of many of our Clergy, especially of those that are seeking Preferment at Court, how different it is *in* the Pulpit, from what it is *out* of it ; be without strong Suspicions as to their being *in earnest*, when they are in the former Place.

Nor is it very easy to be believed, that at this Time of Day, those who have any Knowledge of Primitive Christianity, and yet continue publickly to read the Curses upon the Christians, contained in the *Athanasian Creed*, are really *in earnest* Believers of the Christian Religion ; let them preach

or write never so plausibly for it. *Quid verba audiam, cum facta videam?*

But now I have been speaking of Dr. Bentley, I must give some Account how so great a Man, and one sent on Purpose by six eminent Bishops, to whom King *William* had committed the Disposal of many of the Ecclesiastical Preferments in the Gift of the Crown, to restore Discipline and Learning in *Trinity* College, and by Consequence, in good Measure, in the University of *Cambridge* also; and who for about four Years did endeavour it to an eminent Degree, came afterwards to act so ill, as to be accused before two successive Bishops of *Ely*, Bishop *Moor*, and Bishop *Green*; and, in effect, ordered to be expelled by them both for Male-administration, which he escaped with great Difficulty: (after having exposed himself farther in a strange Manner, both in *Westminster-Hall*, and in the House of Lords) and that by only certain Niceties of Law, and Ambiguity of Statutes. Now tho' I knew a great deal of all those Matters, and was sometimes deeply concerned in opposing his irregular Proceedings, and in endeavouring in vain to bring him to a better Temper; yet because this does not so immediately concern myself, and would take up too much room in these Memoirs, I shall wave the rest, and only relate here what I take to have been the *πρῶτον ψεῦδος*, or *first Beginning* of his unhappy Management, which I was myself a Witness to. I always compare this his Proceeding to the Pythagorick Y, where the Ascent from the Bottom is direct and unexceptionable, till you come to the

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Divarication of the two Lines; whence *Virtue* proceeds strait on to the right Hand, and *Vice* to the left; and where, tho' at first the Distance of the Lines be very small, and easily step'd over, yet does it, after a while, become too large for any Step whatsoever. Now Dr. *Bentley*, as I have already intimated, for about four Years had proceeded up the bottom Stem very directly, and had examined every Candidate for Scholarships and Fellowships throughly, and seemed as near as possible to have given every one the Place he really deserved: But at an Election for Fellowships, about 1703, or 1704, he ventured for *once* only, as he said, to recede from that excellent Rule, *detur Digniori*; and gave a Fellowship to one whom he confessed to be inferior in Learning to his Antagonist; tho' it being a new Thing with him he did it with Reluctance. The Reasons he gave for doing so this once he told me were these two; the one that Mr. *Stubbs*, the less deserving, was Nephew to Dr. *Stubbs*, Professor of the *Hebrew* Tongue in the University, and Vice-Master of the College, who was so rich, that he *could* give the College 10000*l.* (tho' by the way, I never heard that he gave it one Groat) The other Reason was, that if he made Mr. *Stubbs* Fellow, his Uncle would probably be his fast Friend at all future Elections; and by that Means he could, in a Manner govern them all as he pleased. Upon these two Considerations he ventured to choose Mr. *Stubbs*, against a more deserving Candidate, and so to break in upon his Integrity; and, I think, he never after returned to it: Which as it was of the most fatal

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Consequence to that College, so did the Master find it very unhappy to himself also : For Mr. *Stubbs* not only proved a vile Man, to his great Disreputation, but he, together with his Uncle, came before the Bishop of *Ely* (Bishop *Moor*) in open Court, to be Witnesses against him, in order to his Expulsion. Hence we may all learn that old Maxim, *Principiis Obstare*, and never to *begin* to do an unjust or wicked Thing ; which I have heard was the excellent Advice of the Lord Chief Justice *Hales*, to the Lord *Nottingham*, when he was made Lord Chancellor ; lest it end at last as fatally as did Dr. *Bentley*'s.

And now I am upon Dr. *Bentley*, I shall farther take leave to mention somewhat that all truly great Men ought to guard against, in the strongest Manner ; I mean *Flattery* ; concerning which he told me this remarkable Story. A City Divine, of good Desert, and Preferment, but wanting still *more Preferment*, applied himself to the great Bishop *Stillingfleet*, to whom Mr. *Bentley* was then Chaplain, for his Recommendation ; which was then of the highest Value at Court : In order to which this Divine was overheard by Mr. *Bentley*, flattering the Bishop at an extravagant Rate : “ That his Lordships Character was so extraordinary, that if it “ were right to have an Universal Bishop over the “ whole Church, no Man was so fit for it as his “ Lordship. ” Upon which Mr. *Bentley* said, he could have kicked the Clergyman down Stairs, he had such an Indignation at this gross Flattery ; yet did he still perceive, that the old Man was pleased
with

with it. Whence he gathered this Conclusion, that
‘if you do but flatter enough, you conquer every
Body.’

And now, before I quite leave Dr. *Bentley*, and
Bishop *Stillingfleet*, I will add another Thing
which I also had from Dr. *Bentley* himself. Mr.
Halley was then thought of for Successor, to be in
a Mathematick Professorship at *Oxford*; and Bishop
Stillingfleet was desired to recommend him at Court;
but hearing that he was a Sceptick, and a Banterer
of Religion, he scrupled to be concern'd; till his
Chaplain Mr. *Bentley* should talk with him about
it; which he did. But Mr. *Halley*, was so sincere in
his Infidelity, that he would not so much as pretend
to believe the Christian Religion, tho' he thereby
was likely to lose a Professorship; which he did
accordingly; and it was then given to Dr. *Gregory*:
Yet was Mr. *Halley* afterwards chosen into the like
Professorship there, without any Pretence to the
Belief of Christianity. Nor was there any Enquiry
made about my Successor Mr. *Sanderson's* Christi-
anity, even when the University of *Cambridge*
had just banished me for believing and examining
it so thoroughly, that I hazarded all I had in the
World for it.

In the Year 1698, Bishop *Moor*, gave me the
Living of *Lowestoft cum Kessingland*, by the Sea-
side in *Suffolk*: I had here about 2000 Souls under
my Inspection; where I set myself to do my Duty,
and really to take *curam animarum* Care of the Souls
that were now committed to me. I provided me a
very good Curate or Assistant, Mr. *John Troughton*,
who

who also taught a small School there; of which he made 25 or 30 *l.* a Year, besides the 30 *l.* that I allowed him; while yet I could hardly promise myself clear above 120 *l.* a Year: The Revenues then chiefly arising from the North-Sea, Herring and Mackrel Fishery: Where my dues were *half a dole* out of every Fishing Boat, which were usually about thirty in each. So that instead of *Tytbes*, or the 10th Part, I received only about $\frac{1}{20}$ of the Product of the Sea. I here set up publick Prayers Morning and Evening every Day, in a Chapple within the Town; and therein, to encourage a more numerous and constant Attendance, I used, after a while, besides a Lesson out of the New *Testament*, that Abridgement of the publick Prayers, which had been before collected by some good Man and published, under the Title of *The Common-Prayer Book, the best Companion*. Which when I informed Bishop *Lloyd* of, he highly approv'd of what I had done, and ordered that Book to be bought for him. I constantly preached twice a Day at the Church, which was three Furlongs out of the Town; and all the Summer Season at least, I had a Catechetick Lecture at the Chapel in the Evening, design'd more for the Instruction of the Adult, than for the Children themselves: To which Lecture the *Dissenters* also would come, and by which I always thought I did more good than by my Sermons. This Method of catechizing was begun by me at Bishops *Moor's*, Chappel at *Norwich*, for his Children, and some others that desired to be my Auditors there: Nay the Bishop himself would
come

come sometimes; and approved of my Lectures so well, that he once moved me to print them; but I told him I could not do that, for they were not written down, but spoken off-Hand, from short Notes, as a great Part of my Sermons at *Lowestoft* were also: Which gained me Time for my other more learned Studies, without neglecting my Cure: And by being naturally spoken in a more easy Way, and more Familiar Stile, were generally more edifying and acceptable than elaborate composed Discourses; which in those of a learned Education, are not seldom quite above the Level of ordinary Capacities; such as the generality of our Hearers must needs be. I also took Care that my Curate preached once a Day at *Kessingland*, and once at *Corton*; a very poor Neighbouring ignorant Village, of hardly any Revenues, and formerly abandoned to Diversions on the Lord's Days: While every Month I gave them of *Kessingland* a Sermon myself, in the Morning and a Catechetick Lecture in the Afternoon. I also a little tried there to instruct the private Families on Week Days at Home, but found their Heads and Hands so engaged, about their Husbandry that I could only do it in the Evenings of Lord's Days, when they were more at leisure: But I was soon recalled to *Cambridge*, to be Sir *Isaac Newton*'s Deputy, and afterward his Successor, in the Beginning of this Century, when I resigned my Living, so I shall not enlarge farther on my Behavior in that Place.

I shall only add to what is in my Life of Dr. *Clarke* (page 9. 1st. Edit.) these two Facts which I well remember to have happened to me, while I lived

at

at *Lowestoft*. The Parish Officers came once to me to desire me to set my Hand to a License, for setting up a new Alehouse in *Lowestoft*, the Justices it seems, paying that Compliment to the Town as not to set it up without the Consent of the Minister, (and I suppose of the Church-Wardens also.) My Answer was short, “ If they would bring me a Paper to sign to pull down an Alehouse, I would certainly sign it; But would never sign one to set up an Alehouse”. At another Time there came to me an Order from Mr. *Bachelor*, who then acted in the Ecclesiastical Court as Deputy, to Dr. *Pepper*, Chancellor of *Norwich*, for Reading an Excommunication against a Woman of my Parish, who it seems had called another Woman *Whore*: These Courts not being able to proceed, till such an Excommunication is read in the Parish Church: Upon this I went and enquired of the sober People in the Neighbourhood, whether this Imputation was believed to be true or false? The Answer was that ‘ the Accuser might have kept her Tongue between her Teeth, yet they doubted the Thing was too True’. I then wrote to Mr. *Bachelor*, that I was surprized to have an Order for reading an Excommunication against a poor Woman for speaking what the sober People in the Neighborhood thought to be true. His Answer was, *Veritas Convictij non excusat conviciantem*, a Maxim of the modern Antichristian, but not of the ancient Christian Law; of which see my Pamphlet of *Christian Discipline*, page 63, 64. However I never did read that Excommunication; nor do such Ecclesiastical Courts, generally

generally do other than overturn all good Order in Matters of Religion ; excepting it were under such an excellent Chancellor as Dr. *Tanner*, afterward Bishop of St. *Asaph*, who was disposed to use his Power more for the real Advantage of good Order and Discipline, than any other in that Office within my Knowledge ; till the Nicety of some Law of the Land spoiled his Designs for any farther Reformation.

In the Year 169⁸ I wrote to Bishop *Lloyd*, a true Account of some late Elections of Fellows at Clare-Hall, Cambridge ; just before I married and left the College ; as I had written to him another Letter in a like Case. These Elections were Things of great Consequence to the College at that Time ; and I was so deeply concerned in them, and at last so unworthily trick'd by some ill Men there, that I could not forbear writing an Account of them for the Bishop : Whether I sent it him I cannot now remember : It is however preserved, and fit to be known by the Master and Fellows of that College ; to whom I shall be ready to communicate it at any Time ; altho' it be of too private a Nature, and too long, to be published to all the World in this Place.

However, there were two Persons (to say nothing of many others) so utterly ruined in my Time in our College, for want of due Encouragement to Sobriety and Virtue, and Defect of College Discipline, that I cannot forbear mentioning their Cases, tho' without naming the Persons ; and I do it for a Caution to the present and future Members of
that

that and other Societies. The first Example which I shall give some Account of, was one of my own Year: He came to the College with a Sweetness of Temper, a Skill in Oratory and Poetry very extraordinary, and was accordingly very much beloved in the Society: He came a sober Youth, and so continued for his first Year; but after that Year he fell into the Acquaintance of a drinking Sophister, who soon made him drink like himself: I then gave him a friendly Caution, and told him, that if he did not take Care that Sophister would be his Ruin; as he was accordingly; for it is now I suppose above forty Years since he could hardly bring a Glass of Wine to his Mouth, his Hand so trembled: Yet was his Company still so acceptable, that the Youths, who were to stand for Fellowships, by getting in with him, and drinking with him, endeavoured to make their Way to our Fellowships. One of which Youths they killed, with a Boul of Punch; and yet did he soon go with his other Companions to the Tavern, to drink *in piam Memoriam* of their Friend whom they had just killed; till in a little Time this fine Youth himself died with drinking; which, tho' it did not kill him so soon, as if he had stabb'd himself with a Dagger, yet it did it as surely. The second Example was one of the next Year to us, and who came a good Scholar, and had an excellent Memory, and was sober for several Years, and one of a Triumvirate of sober Men; of which I was one, and my Friend Mr. *Laurence*, of whom hereafter, was another. Now this poor unhappy Man came at last to stand for a Fellowship, soon after

Mr.

Mr. *Laurence* and I had been made Fellows, and had by Consequences with the fore-mentioned Person of my Year Votes in that Election. He thought at first that of the Electors the major Part were on the Side of the Drinkers; and accordingly forsook his Sobriety, and for a Month or six Weeks drank hard with them at the Tavern, till we that were his old sober Friends saw it, and discarded him, and resolved to choose a better, because a more sober Candidate in his Room, I mean Mr. *Troughton*, who was afterward my Curate, as already mentioned. He at last found his Mistake, and that the sober Party were likely to be the Majority, so he sorely repented of his Debauchery, and tried earnestly to recover his old Friends Votes, but to no Purpose. One Circumstance was peculiar to myself, who, during this Interval, was walking in the back Walk of the College, or rather sitting down in one of the End Seats: This unhappy Man came to me there, and fell down on his Knees to me, confessing that he had turned Debauchee for Preferment, as thinking that was the Way then to it in *Clare-Hall*; but solemnly protesting, that if I would believe him, and give him my Vote, he would ever afterward become a sober Man, as he had been formerly. My Answer was short, but such as cut off all his Hopes. ‘Sir, said I, you
 ‘ have confessed that you have sacrificed your Integrity to your Preferment, and thereby made it
 ‘ impossible for me to serve you.’ After which, his opposite Candidate, Mr. *Troughton*, was chosen, and he himself halted between Sobriety and Debauchery

chery afterwards, and became at last one of the most miserable Clergymen that I ever heard of. 'Tis a terrible State which the Poet describes, *Video meliora, proboque; deteriora sequor*. Which was the State of this poor Man; whose amazing ill Conduct and Misfortunes make me ready to weep when I think of him, because of our former Friendship.

In the Year 1702, I published my *second* Book, or *short View of the Chronology of the Old Testament, and of the Harmony of the four Evangelists*, 4to Price 8 s.

In this *Chronology of the Old Testament* I entirely followed at first the *Masorete Hebrew* Copy, and its Numbers, which I then took to be the most authentick; but because, upon farther Enquiry, I afterward intirely altered my Mind as to that Matter, and fully satisfied myself that the *Samaritan Pentateuch*, as well as *Josephus's* Copy of the *Hebrew*, together with the *Septuagint* Version, and the most authentick Records of heathen Antiquity, agree in a Chronology that lengthens the Interval since the Deluge about 580 Years, as is contained at large in my *Essay to restore the true Text of the Old Testament*, Prop. X, XI. and the *Chronological Table* thereto relating; with the VI. *Dissertations*, pag. 213—219. and the IVth *Dissertation*, prefixed to my *English Josephus*, pag. 64—71. and pag. 86, of all which hereafter. Whence this Chronology is to be corrected in any future Edition.

Soon after the Publication of this Chronology and Harmony, many friendly Letters passed between

tween the learned Dr. *Whitby* and myself; as also between a great Friend of mine and Fellow Collegian Mr. *Thomas Henebman* and myself, about the Harmony; which Letters I have still by me; but as they are too long to be here inserted, and much Light has been afforded me from the Apostolical Constitutions, and Monsieur *Toinard's* Harmony, and otherwise since that Time, which partly appears in my corrected Copy: I add no more about them in this Place.

In *March* 1702²/₃, I published my *third* Book, which was *Tacquet's* Euclid, with select Theorems of *Archimedes*, and with the Addition of practical Corollaries, in *Latin*; for the Use of young Students in the University. The second Edition was printed at *Cambridge* by Mr. *Crownfield*, for Mr. *Thurlborn*, and Mr. *Dickenson*, A. D. 1710. It was also put into *English* at *London*, from the second Edition, under my own Review. The Price of my own Edition in 8vo was 4s. Now it was the accidental Purchase of *Tacquet's* own Euclid at an Auction, that occasioned my first Application to the Mathematicks, wherein *Tacquet* was a very clear Writer.

On *November* 27, 1703, was that prodigious Storm of Wind, which our Books and Pamphlets were full of for a great while: Now tho' I heard it with others, and was deeply affected with the Power and Providence of Almighty God who brought it; and yet stop'd its Fury so much, that comparatively few Persons were killed by it; while had its Fury been one Quarter, or however one

Half greater than it was, from which we knew of no natural Restraints, whole Cities and Towns might have been utterly overthrown, and their Inhabitants might almost all have perished. But what makes me mention it here is this, that the Publick had then so extraordinary a Collect of Praise and Thanksgiving sent about, when Dr. *Tenison* was Archbishop, to be used for some Time afterwards, with the most moving Expressions of the deepest Sense of the divine Attributes, proper for such an Occasion, that I ever remember in any *modern*, I had almost said, or even *ancient* Composition whatsoever. Now I have very lately recovered this Collect, by the Means of the present Archbishop of *Canterbury*, and shall exhibit the same with the Archbishop's Letter to me in due Place hereafter. It is a very valuable Monument of the Piety of our Church Governors at that Time, and a Pattern for our Governors hereafter; which I think they have now more than ordinary Occasion for, considering the very poor and jejune, but too courtlike Compositions of some of our modern Forms of Devotion on several Occasions.

In the Year 170⁴, *Jan.* 25, I preached at *Trinity* Church in *Cambridge*, and soon after printed, a Sermon on 2 *Tim.* iii. 15. *And that from a Child thou hast known the Holy Scriptures; which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus;* upon Occasion of the Charity Schools then lately erected there for three hundred poor Children; and that principally by my own Endeavours, as is acknowledged by Mr. *Worts*,
jun.

jun. when, in his Will, he left to those Schools 30*l.* a Year for ever: And I confess that my monthly Day of catechizing about ninety of them, when I was their Steward, seemed to me the best spent Day of the whole Month. There was added afterward, when I re-printed this Sermon, among my *Sermons and Essays* 1709, a particular *Account* of the same Charity Schools: But as to my later Correction of the *Doxology*, at the End of that Sermon, to the Father, the Son, and the Holy Ghost, *three Persons and one God*; and the Noise that it made, more is said in the History of my Prosecution elsewhere.

About this Year 1705, Dr. *Plume* founded a new Professorship for Astronomy and experimental Philosophy in the University of *Cambridge*. I was one of the Electors. The two Candidates were, a Scholar of Dr. *Harris's*, whose Name I have forgotten, and Mr. *Roger Cotes*, of *Trinity College*. I was the only Professor of Mathematicks directly concerned in the Choice, so my Determination naturally had its Weight among the rest of the Electors. I said, that I pretended myself to be not much inferior in Mathematicks to the other Candidates Master, Dr. *Harris*; but confessed that I was but a Child to Mr. *Cotes*; so the Votes were unanimous for him.

A. D. 1706. I printed my *Essay on the Revelation of St. John*, so far as concerns the past and present Times; to which were then added, two Dissertations, the one upon *Mark* ii. 25, 26. that *Abiathar*, and not *Abimelech* was really the Jewish High-Priest, when *David* eat the Shew-bread:

Which Notion was proposed by *Eusebius*, in his Comment on the Title of *Psalms* xxxiii. The other upon *Matthew* xxiv. and the parallel Chapters, to distinguish what Parts of our Saviour's Discourse concerned the Destruction of *Jerusalem*, and what Parts concerned the Day of Judgment; together with a large Collection of Scripture Prophecies relating to the Times after the coming of the Messiah.

N. B. Tho' in my second Edition of this Essay, 1744. which was greatly corrected and improved, I omitted these two Dissertations, and Collection of Prophecies, for cheapness: And tho' *Beza's* Copy intirely wants the Name of *Abiathar*, in *Mark's* Gospel, and thereby greatly weakens its Authority; yet do I desire they may all three be re-printed in any new Edition of that Book, for the Satisfaction of the Curious.

In the Year 1707, I published *Prælectiones Astronomicæ, Cantabrigiæ in Scholis publicis habitæ. Quibus accedunt Tabulæ plurimæ Astronomicæ, Flamstedianæ correctæ, Hallianæ, Cassinianæ, et Streetianæ. In Usum Juventutis Academicæ. Pretium 5s. 6d.* They were put into *English* afterward.

N. B. There were by Mistake two Astronomical Tables omitted in the *Latin* Edition, pag. 332, and 339. but they were added afterward to my *Prælectiones Physico-Mathematicæ*, pag. 366, 367. Whence, in any future Edition, they are to be taken and inserted here in their proper Places. It must also be noted, that the Calculation of the Sun's Place in Lect. X. was made from the uncorrected Table of Mr. *Flamsteed*, in Sir *Jonas Moor's* System

System of the Mathematicks, before I had amended them at Mr. *Flamsteed's Admonition*. It must also be observed, that I hardly ever had Patience, in any of my Tables or Calculations, to find the *Seconds* nicely; as esteeming them very troublesome to find, and of very little Consequence when they were found; However, since Dr. *Halley's* more accurate Tables are now to be published, these need be printed no more; but all Calculations ought to be taken from the other.

In the same Year, 1707, I published, by the Author's Permission, Sir *Isaac Newton's Arithmetica Universalis*, or *Algebra*, from that Copy which was laid up in the Archives of the University, as all Mr. *Lucas's* Professor's Lectures are obliged to be, and where my own Lectures were laid up accordingly: Which *Algebra* had been nine Years Lectures of Sir *Isaac Newton's*; but because that acute Mathematician Mr. *Machin*, Professor of Astronomy at *Gresham College* (where I formerly read many Lectures for him) and one of the Secretaries of the Royal Society, has published this Work again, by the Author's later Desire or Permission; I lay no Claim to it. It has also been put into *English* from my Edition printed at *London*.

N. B. Mr. *Cotes* and I began our first Course of Philosophical Experiments at *Cambridge*, May 5, 1707. In the Performance of which, certain Hydrostatick and Pneumatick Lectures were composed; they were in Number twenty-four; the one half by Mr. *Cotes*, and the other half by myself:

Which Lectures were also afterward made use of in the like [enlarged] Courses, which Mr. *Hauksbee* and I performed many Years in *London*. Mr. *Cotes*'s have been sometime ago published by his Cousin and Successor Dr. *Smith*, now Master of *Trinity College, Cambridge*: But I esteem mine so far inferior to his, and many later Books and Courses relating to such Matters being become common, I cannot prevail with myself so much to revise and improve them, as they ought to be before they are fit for Publication; so that I do not give any further Account of them in this Place. The present Duke of *Argyle* took a Copy of them long ago, when he had gone through our Course, and I suppose has it still by him.

In the same Year, 1707, I preached *eight Sermons* at the Cathedral Church of *St. Paul*, at the Lecture founded by the Hon. *Robert Boyle, Esq*; upon the *Accomplishment of Scripture Prophecies*; with an *Appendix* to the same Purpose: To which is subjoined, a *Dissertation* to prove that our Saviour ascended into Heaven on the Evening after his Resurrection. 8vo. Price 3s. 6d.

N. B. Upon any future Edition, these Lectures are to be printed from that corrected and improved Copy which is inserted into the Collection made 1736, of all the Sermons that had then been preached at that Lecture.

N. B. I made mention in these Sermons, 1707, of the modern French Prophets, who at that Time made a great Noise amongst us, with plain Disapprobation of their Pretences: And, about the Year

1713, I held a Conference at my House, (they are my Words, *pag.* 68. of the first Edition of my Life of Dr. *Clarke*,) with Mr *Lacy*, and several other of those Prophets; wherein I gave my Reasons why, upon Supposition of their Agitations and Impulses being *supernatural*, I thought they were *evil* and not *good* Spirits that were the Authors of those Agitations and Impulses: Where I also add, that the Heads of the Reasons I insisted on are still preserved: I shall here therefore add those Heads in this Place, as follows.

Reasons against the new Prophets;

That their Spirit is not the Spirit of God.

- (1.) They father ridiculous Things upon God.
- (2.) They are lying Prophets, by foretelling Events that have not come to pass.
- (3.) They falsely pretend to Miracles.
- (4.) They permit Sin; as in Mr. *Lacy's* Adultery with *Eliz. Grey*.
- (5.) They misinterpret Scripture.
- (6.) They think the Scripture the Rule of Faith, contrary to all Antiquity.
- (7.) They reject the Use of Reason.
- (8.) They make it impossible to discover false Prophets.
- (9.) The Quakers, &c. have equal Pretences with them.
- (10.) Tho' some true Prophets might not work Miracles, nor foretell future Events, yet they never then pretended to them, as these have done; so none were condemned for rejecting *John the Baptist*, because he wrought no Miracles;

cles; and our Saviour says, *If I had not done among them the Works which none other Man did, they had not had Sin.*

(11.) Wild Agitations are rather Signs of dæmoniacal Possessions, than of a Prophetick Afflatus.

(12.) They are unable to explain any difficult Scripture Prophecies.

(13.) They entertain vulgar untrue Notions in Divinity; such as the *Athanasian* Trinity; the imperfect Canon of Scripture, &c.

(14.) The old Prophets were owned for true, by their very Enemies; and so had either certain Credentials of their own, or were attested to by others that had such Credentials, &c. But 'tis not so here.

At last I took Mr. *Lacy* by the Hand, and said to him, and his Companions, *I hope you are honest; but I am satisfied you are very weak:* Which is what I would say to our present Enthusiasts also. Nor was the great Bishop *Lloyd's* Opinion of the *French* Prophets to be despised, who called this Pretence of theirs, *the Devil's Banter*; by their Folly to bring the true Scripture Prophecies into contempt.

N. B. Mr. *John Westley*, one among the present *Methodists*, having already freed himself from the Folly of Calvinism; having written for the Observation of the old *Wednesday* and *Friday* Stations, in which I gave him my Assistance long ago; having also preached and printed an excellent Sermon before the University of *Oxford*, and having lately shewed somewhat of a true Christian Temper, in
unfaying

Mr. WILLIAM WHISTON. 139
unsaying what he had heard from a very foolish Enthusiast about Mr. *Emlyn*. I hope he will at last leave off his Athanasian Follies, and come intirely into old Christianity.

About *August*, in the Year 1708, as is noted in my Historical Preface, *pag.* 55, 56. I drew up a small imperfect *Essay upon the Apostolical Constitutions*, and offered it to Dr. *Lany*, our Vice-Chancellor, for his Licence, to be printed at *Cambridge*, but he refused to licence it.

In this Year, 1708, my great Friend Mr. *Pierce*, near whom I had formerly lived in intimate Friendship at *Cambridge*, and who was really the most learned of all the dissenting Teachers that I had known; but was at this Time a Preacher at *Newberry* in *Berkshire*; heard that I was become an heretical *Eusebian*, or *Arian*; so he wrote me the following Letter, in the Way of a true Friend, and a good Scholar, but a zealous *Athanasian*.

Newberry, July 10, 1708.

Dear Sir,

I N several Companies in *London* (from whence I returned last Week) I met with a most displeasing Account of you; but it being from Persons altogether unacquainted with you, I thought it the Part of a Friend not to give Credit to it; and therefore did endeavour to quash that Kind of Discourse, and alledg'd, what I thought rendered it improbable: But casually meeting with a common Friend of ours, I was forc'd to believe, what was so much against my Inclination. I need not apologize

gize to you, that I use this Liberty of writing to you upon that Subject. It is the Part of Friends to deal freely with one another; and especially, when any thing is observed, that allays the pleasant Remembrance of former Conversation.

If I should urge you with the Circumstances which the unhappy Notions you have lately entertained are like to bring you into; I could not promise myself that it would have any great Influence upon you: For a generous Mind will not be swayed thereby, contrary to its own Apprehensions. Leaving then the Consideration of worldly Emoluments, which, tho' they may excite us to Caution and Deliberation, yet ought not to rule us, let me mind you of what I always judged to be your great Aim and Design, the doing Good in the World: Which, I conceive, will be much prejudiced thereby: And of this we on our Side have had a very melancholy Instance, in a Person of great Accomplishments for Service, but now by such Notions become wholly useless; [I suppose he meant my great Friend Mr. *Tho. Emlyn*] And it really grieves me to think, how much People will be prejudiced against your other Writings, and particularly those on the Apocalypse, by this Means. Bear with the Freedom of a Friend, who loves you as a Brother. It is really amazing to me, that you should ever fall in with the *Unitarians*; I should have thought you were most effectually secured against Danger from that Corner, by that one Notion, which you formerly entertained, and which I think Dr. *Scot* has well established, that the God of *Israel*, of whom so many and great Things are spoken

spoken in the *Old Testament*, is no other than the *λόγος*, who afterward became incarnate: I cannot apprehend how an *Unitarian* can hold this; and it is plain that those, who in these later Ages have opposed the Deity of Christ, have much insisted upon our producing such great Things spoken of Christ, as are in the *Old Testament* spoken of the God of *Israel*; wherein they have, in my Apprehensions betrayed their own Weakness. But you, my dear Friend, that have been thoroughly convinced of that Truth, let me ask you, how have you got off it? Or, how can you make it consist with your present Scheme? I understand you lay great Stress upon the Fathers of the two first Centuries; but why should you leave the sure Rule for a fallible one? I own a Deference due to them; but it seems unreasonable to me, to form our Notions first from them, and then to strain the Scriptures to speak their Sense. Not that I think they favour your Cause. I think it a plain End, that, as all the Christian Churches in the World do now, so they did then worship the Father, Son, and Holy Spirit. I will mention two Places in *Justin Martyr's* Apology, both to the same Purpose, but the one clearing the other from the Popish Gloss that would establish the worshipping of Angels. In the third Page of his second Apology we have these Words, as an Account of all Christians. 'Αλλ' ἐκεῖνον [πατέρα] καὶ τὸν παρ' αὐτοῦ υἱόν, ἐλθόντα καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομοιζμένων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμα τὲ τὸ προφητικὸν σεβόμεθα καὶ προσκυνῶμεν.

Which

Which should be thus rendered; *Illum (Patrem) ipsiusq; Filium venientem et nos et exercitum bonorum Angelorum sui sequacium et similium docentem, et Spiritum Propheticum adoramus et colimus.* About two Pages after he expressly says, they worshipped the Father in the first, the Son in the second, and the Spirit of Prophecy in the third Place. Now in my Apprehension, this Declaration of the Object of Worship has great Weight, and is of much greater Force than any Passages which may seem rather to express the Author's peculiar Sentiment: For if this were the constant and universal Practice of Christians, what could it be built upon, but such Principles as are held by the Defenders of this Blessed Trinity? I think I could easily produce a great deal more from the most ancient Writers; but I have exceeded the Bounds of a Letter already: I shall therefore break off, when I have added, that it is my most earnest Desire that God would lead us and all his People into all Truth. I am,

Your affectionate Friend and Servant,

J. PEIRCE.

Pardon my Surmize, that you did not first ground your Notions on the Holy Scriptures: I think it is not without Foundation; for while I liv'd near you, no Man studied the Scriptures more, and no Man freer from those Apprehensions. This makes me judge that somewhat else gave the first Turn, which in my Judgment was not sufficient.

But

But observe that the same Mr. *Peirce* had before shewed himself to me as a like zealous *Athanasian* in the Year 1706. For when he perused my *Essay on the Revelation* in MS. and found that I had in general affirmed, that our Saviour did not know some divine Mysteries, and particularly the Time for the Day of Judgment, till after his Death and Resurrection, in a plain Way, without the Addition of the usual Words, *in his Human Nature*, he would have no nay, but I must add those Words: which I then did, by his over Persuasion, against my own Judgment. But since I have seen full Reason to omit them, as he did himself afterward. Even somewhat after this Time, he was so staunch an *Athanasian*, that when at my Recommendation he had read over that ancient and eminent Book, *Novatian D. Trinitate*, and acknowledged, it favoured the same *Eusebians* or *Unitarians*, yet did he hold fast his *Athanasian* Doctrine still. However, when the same Mr. *Peirce* came to *London*, soon after I had published my four Volumes, which was in 1711; he met me accidentally at Mr. *Bateman's*, the Bookseller's Shop, in *Pater-noster-Row*. I asked him whether he was reading my Volumes? He confessed he was not; and began to make some Excuses why he was not bound to read them. Upon this I spoke with great Vehemence to him; “ That a Person of his Learning, and Acquaintance
“ with me, while I had published Things of such
“ great Consequence, would never be able to an-
“ swer his Refusal to read them to God and his own
“ Conscience.” This moved him. He bought my
Books

Books immediately, and read them, and was convinced by them to become an *Unitarian*, or *Eusebian* as I was, and was Persecuted for the same by the *Dissenters*, as I was by the Church of *England* afterward.'

In the Year 1709, I Printed *Sermons and Essays upon several Subjects*.

- (1.) On the Penitent Thief.
- (2.) The peculiar Excellency of the Christian Religion.
- (3.) The Antiquity of the Christian Covenant.
[which two last give, I think, more light to some Disputes now on foot about *Moses's* Law, and his Omission of the Sanctions of the Rewards and Punishments of the next World, in his Legislation, than all that has been of late written upon that Argument.]
- (4.) Against the Sleep of the Soul.
- (5.) Charity-Schools recommended. This is the same Sermon that was Preached at *Trinity-Church*, *January 25th 170⁴*, but now reprinted with the Addition of a particular Account of our Charity-Schools in *Cambridge*, of which already.
- (6.) Upon the several Ascensions of Christ. [reprinted and enlarged.]
- (7.) Upon the Brethren and Sisters of Christ.
- (8.) Reason and Philosophy no Enemies to Faith.
- (9.) On the Restoration of the *Jews*.
- (10.) Advice for the Study of Divinity: With Directions for the Choice of a small Theological Library.

N. B. When I first wrote the 8th Discourse here set down, I passed by *Atherston*, a Market Town in *Warwickshire*, where I stayed all Night, with a very valuable Friend of mine, Mr. *Shaw*, who was then a Schoolmaster there; and whose worthy Son was lately his Successor. I left the Paper with him for his Perusal, that we might discourse of it in the Morning: When he came to me, with a good deal of Surprize, that I therein had declared I did not believe the proper Eternity of Hell Torments: Which he said was a Subject he had written upon, for the Satisfaction of a neighbouring Gentleman, who made the Doctrine of their Eternity an almost insuperable Argument against the Christian Religion. But my Friend, said I, you wrote for that Doctrine, I believe, because you thought it was contained in the *New Testament*; he confessed it was so; but Sir, said I, suppose I can shew you that this Doctrine is not contained in the *New Testament*, will not that alter the Case? He confes'd it would: Upon which we got Dr. *Hammond's* Discourse for that Eternity, with a *Greek New Testament*, and the *Septuagint* for the *Old Testament*: When, in about two Hours Time, I demonstrated to him, that the Words used about the Duration of those Torments in the *New Testament*, all over the *Septuagint*, whence the Language of the *New Testament* was taken, did no where mean a proper Eternity: Which he confessed before I left him; and acknowledged that I had given him a Freedom of Thought in that Matter, which he had not before. Of all which Matters, see my own larger

Pamphlet upon that Subject; of which hereafter. I also once talked with him about the Athanasian Doctrine of the Trinity, and its Absurdity: He told me he had not ventured to think upon that Subject; and whether he afterward ventured to do it, I do not know. He was a very considerable Man; and had he not been depressed by his Confinement to the pastoral Care, in two small neighbouring Villages, *Badgly* and *Baxterly*, where I used sometimes to preach for him, together with the Business of a School; I always thought him capable of being a considerable Man in the learned World.

N. B. When the 10th Discourse, or *Directions for the Study of Divinity*, came to be perused by Mr. *Hallet*, a Dissenter, who kept an Academy at *Exeter*, he was prodigiously pleased with them, and with the highest Complements desired some farther Directions in that Matter; but he withal cautioned me not to direct my Answer to himself; for, as he intimated to me, ‘if it were known that he kept Correspondence with me, he should be ruined.’ Such it seems, was the Zeal of our dissenting Brethren at that Time at *Exeter*: (of which my old Friend Mr. *Peirce* partook plentifully afterward.) However, I having kept a Copy of my Reply, I shall give it the Reader presently, for his own Instruction, as it was then written; tho’ some few Things might be still corrected and improved.

(11.) To these 10 was added at first *Incerti Auctoris de regula Veritatis, sive Fidei: Vulgo Novatiani*
de

Mr. WILLIAM WHISTON. 147

de Trinitate Liber. But since my learned Friend Mr. Jackson published, 1728, this excellent Treatise, with very large and useful Notes, while my Edition had no Notes at all; I desire this may be omitted in all future Editions.

Camb. May 1, 1710.

S I R,

THO' I received your very kind Letter some Time ago, yet have I not been at full Leisure to answer it till now. I am very glad that any of my Books have given you, or any other honest Christian, any Light and Satisfaction in your sacred Enquiries. As I fully and thankfully own the Goodness of God to me in blessing my Studies, so far as any of his sacred Truths are illustrated by them; so do I heartily desire that all other well disposed Persons, would themselves go to the same Fountains that I have recommended, and correct any occasional Errors and Mistakes I may have fallen into in Matters of such Importance. The ancient Christian Doctrine is plainly the same which the Body of the Christian Church, even so low as the fourth Century, maintained against the Athanasian Heresy; and which the *Athanasians* would needs call *Arian*: Without any other just Occasion for such a Title, but that she would not desert any Christian Truths, because *Arius* and his particular Followers asserted them; nor would she peremptorily condemn the *Arians*, strictly so called, for some novel Expressions, which yet she did not approve nor justify, because she was not fully satisfy'd of

their being false. As to the Method of your Studies *Varenius's* Geography will be very proper to be read for the Doctrine of the Sphere, and other Things, before you come to my Astronomy. After which Bishop *Beveridge's* Chronology will be proper. After which Archbishop *Usher's* Chronology and Annals come in order, with my own Chronology of the Old Testament, and Harmony of the Evangelists. For Geography get the best Scripture Maps by you, particularly that in *Lamy*, and travel along the same all the Way; and then alone read the Descriptions and search for the Testimonies, when you nicely examine that Geography; which will not be necessary the first Time. You are right as to the Bishop of *Worcester's* Bible: 'Tis now grown the common Bible in the larger Editions. As to the Method of common-placing in an inter-leav'd or interlin'd Bible, 'tis not difficult. Thus upon *Daniel's* Weeks, *Dan.* IX. refer to tenth Hypothesis of my *New Theory*, where you have my learned Friend Mr. *Allin's* Proofs that the old Year was 360 Days, which Year I then thought to be us'd in those Weeks, and to be the very Key of that Prophecy. Thus also upon *Gen.* iii. 15. Note all the Places whence it appears that the Messiah was to have a Mother but not a Father; as I have noted them in my *Boyle's* Lectures, page 92, 93. A little Use will make you ready at this Way: Tho' I myself rather wish I had, than really have pursu'd it all along my Studies. But if I were to begin again I should certainly do it. The original Doxology, *Glory be to the Father, through the Son, in*
the

the Holy Ghost, seems to mean thus, Glory be now, and ever given to the supreme God the Father, by the Mediation of the Son, and Assistance of the Holy Spirit.

I have now answer'd your particular Questions, and hope that these small Additions, join'd to my former larger Directions, will be of Use to you in your Studies, and sufficient to set you in the right Way in general; which, when you have made some Progress in, you will be able to be your own Guide in such Matters. As to the Dangers and Persecutions I have expos'd myself to by my late Writings, I knew my Duty as a Christian, and did resolve to hazard all in the World, rather than be unfaithful to the Truths of *Christ*, or suffer the Church to be any longer so grossly impos'd upon, as she has long been, by the Writers of Controversy, and the Tyranny of Antichrist. Yet, blessed be God, I have been all along so providentially directed and preserved in this perilous Undertaking, that my Losses have been none at all from the Publick, and my Dangers soon over: So that I now esteem these sacred Truths past Danger of being suppress'd, and myself in great Part past the Danger of Violence on their Account. Tho' if God see fit, still farther to try me, *his Will be done*. The *Apostolical Constitutions*, in *Greek* and in *English*, are now in the Press; as will my *Essay* upon them soon be also. But my *Account of the Primitive Faith* will, I hope, come to a publick Examination before it is printed. I suppose you have seen my imperfect *Essay on the Epistles of Ignatius*,

which I am now compleating; and which, if not thoroughly answered, will gain all I contend for; especially when the *Apostolical Constitutions* themselves, so undoubtedly supported by them, appear more commonly among Christians, and appear to be of equal Authority with the four Gospels themselves, as they really were in all the first Times of the Church. I pray God prosper your honest Studies and Endeavours, and make you an useful Member of his Church, and am

Your very humble Servant,

WILL. WHISTON.

About this Year, 1710, *Menkenius*, a learned Man in *Germany*, wrote to Dr. *Hudson*, the learned Keeper of the *Bodleian Library* at *Oxford*, to procure him an Account of me; whose Writings then made, as he said, a great Noise in *Germany*. Dr. *Hudson* employ'd his darling Pupil and Relation Mr. *Fisher*, my late very good Friend, and very useful Justice of Peace, at *Thirlby* near *Bourn*, *Lincolnshire*, but now dead, to go to my Patron Bishop *Moor*, for a Character of me, who when he had given me a very good one, said, that "A very good Man may be mistaken". Mr. *Fisher* asked his Lordship, whether he would give him Leave to use his Name for my Character: But he was unwilling to it. This Account I had from Mr. *Fisher* himself.

Some

Some time in Summer this Year, 1710, or rather the foregoing Year, 1709, it must have been, when my best Friends began to be greatly affrighted at what they heard I was going about; both as to the *Eusebian Doctrine*, which then was universally called the *Arian Heresy*, which I had embrac'd; and as to the *Apostolical Constitutions*, which favoured that Doctrine, and were by me fully asserted to be genuine. Two of them, Dr. *Laughton*, and Mr. *Priest* came together, in a Way of Kindness, to dissuade me from going on, and to represent to me the Hazards and Dangers I should bring upon myself, and my Family thereby. My Reply was quick: “ Dr. *Laughton* and Mr. *Priest*, you are
 “ my very good Friends, you love me well, and I
 “ love you well; but as to what I am now about,
 “ I know you are both quite Strangers to those
 “ Matters, and so your Arguments cannot influence me: But for myself, I have studied these
 “ Points to the Bottom, and am thoroughly satisfied the Christian Church has been long and
 “ grossly cheated in them; and, by God’s Blessing,
 “ if it be in my Power, it shall be cheated no
 “ longer. And now I have told you this, you
 “ may as well persuade the Sun (which then shone
 “ bright into the Room where we were) to come
 “ down from the Firmament, as turn me from this
 “ my Resolution”. Which Firmness of Mind soon put an End to their Solicitations.

The like resolute Answer almost I made to Dr. *Bentley*, when he once came to me at *London*, upon the Convocation’s falling upon me afterward, and

aimed prodigiously to terrify me with their irresistible Authority. After which I was hardly assaulted any more in this Way; and continuing to act boldly, according to my Duty and Conscience, enjoyed a great Calm within; how roughly soever the Waves and Billows abroad seemed ready to overwhelm me. Nor do I remember that during all the legal Proceedings against me, which lasted in all four or five Years at *Cambridge* and *London*, I lost my Sleep more than two or three Hours one Night on that Account. This affords a small Specimen of what support the old Confessors and Martyrs might receive from their Saviour, when they underwent such Miseries and Torments, as we should generally think unsupportable by human Nature. But to proceed; As to myself, when I saw that it was not unlikely that I might come into great Troubles, by my open and resolute Behaviour in those Matters, and resolving to Hazard all in endeavouring to restore the Religion of Christ as he left it; which I well knew what it was in almost every single Point: I took particular Notice of the Martyrdom of *Policarp*; and learned that admirable Prayer of his at his Martyrdom by Heart: And if it should be my Lot to die a Martyr, I designed to put up the same Prayer, in the same Circumstances; being satisfied that no Death is so eligible to a Christian as Martyrdom, in case the Preservation of his Integrity, and a good Conscience make it necessary.

In this Year 1710, I published a first very small imperfect *Essay on the Epistles of S. Ignatius*: But this was after ward greatly improv'd and became a large
Dissertation,

Dissertation, and is prefixed before these Epistles in the first Volume of my *Primitive Christianity Reviv'd*; whither I refer the Reader.

About the Middle of the same Year 1710, I wrote a small *Memorial* for setting up Charity-Schools universally in *England* and *Wales*: It was presented to that Society of which I was a Member, called *The Society for promoting Christian Knowledge*; which had Charity-Schools under their Care; and was I think one of the oldest of those excellent Societies greatly promoted, if not first founded by my dear Friend Dr. *Thomas Bray*. This Memorial was reprinted, and subjoined to what Copies I had remaining of my *Primitive Infant Baptism Reviv'd*, of which presently.

Since I am fallen upon the mention of Dr. *Bray*, I cannot but recommend a small Book lately published, by a nameless Author, concerning him; intitled *Publick Spirit illustrated in the Life and Designs of the Reverend Thomas Bray, D. D. late Minister of Aldgate*; which I was presented with, when I lately at *Atherston* met with Mr. *Shaw*, Jun. and Mr. *Carpenter*, Dr. *Bray*'s very worthy Son-in-Law, and Successor in the Pastoral Care of *Sheldon*, near *Coleshill*, *Warwickshire*, and in the Patronage of the best Christian Nobleman whom I ever knew, the good Lord *Digby*. The Contents of which Book I can almost always attest to be true myself; and have ever esteem'd Dr. *Bray*, not as one of the greatest Abilities, but by far the most useful Clergyman, and most indefatigable Promoter of Religion, and of those pious Designs and Societies which conduce thereto

thereto that I ever knew; whom I always honoured and assisted, both in the Reveiw of his Catechetick Lectures, and his other many charitable and Christian Attempts; and heard him comforting himself with those numerous good Works he had so heartily promoted near his own Death. And I will remember, that he once said to me, when he was preparing to go as a Missionary or Commissary to the *West-Indians*, and expected a good Income to be provided for his Support there. “ Brother *Whiston*, “ if you will go with me, you shall go Halves with “ me in my Profits.” But my ill Health, and other Circumstances would not permit me to go with him: Tho’ my Heart and good Wishes were ever with him. And I afterwards found that Providence intended to make use of me for other very great Purposes at Home, I mean the Restoration of Primitive Christianity, as it was left by our Saviour himself throughout the World; which End I still endeavour to pursue at this great Age, and hope I shall ever pursue while I live in this World. And may the divine Blessing attend my sincere Endeavours! *Amen.*

However upon Occasion of this Mention of Dr. *Bray*, I must be allowed to take Notice of a Fact or two in which he was concern’d. The very learned Mr. *Mason* had been at *Hanover*, in his Travels, some time before the Succession of that Family to our Crown; and when he came back, Dr. *Bray* happened to be with him, and observed to him, how happy and religious our Nation would be, when the House of *Hanover* came! Upon which Mr. *Mason*, who had

had seen what such Courts were in *Germany*, as well as in *England*, told him, “Matters of Religion” would not be mended when that Family came “hither,” which made Dr. *Bray*’s Blood then rise in Indignation against him. Yet when that Family had been here some Years, the good Doctor was forced to alter his Mind; and too sadly to acknowledge the Truth of Mr. *Mason*’s melancholy Prediction.

At another Time in King *George I.* Reign, a great Noise was made about a Club at Court, called the *Hell Fire Club*; and it was said that a Maid of Honour to the Princess of *Wales* was one of them. Whereupon, discoursing with Dr. *Bray* about that Matter, who with all good Men had such Enormities in the utmost Detestation: [tho’ by the Way this demonstrated but too plainly the Truth of Mr. *Mason*’s Prediction.] I told him, that I knew Dr. *Harris*, the Chaplain to the then Prince of *Wales*, now our Sovereign, whom I took to be an honest Man; and would speak to him about it. It being naturally the Chaplain’s Duty to take Cognizance of such Scandals in their own Families. The Doctor reply’d, “Dr. *Harris* expects Preferment, you must therefore take Care of it yourself.” I allow’d this Hint, which at first I had not thought of, was proper: Accordingly I waited myself on the Lady *Gemmings*, who was with the Princess, and whose Brother was my Scholar in the Mathematicks, because the Princess of *Wales* then lay-in, and I could not directly come at her Royal Highness. I then informed her of the Story, on purpose

pose that she might inform the Princess, which she did: But upon Enquiry no Body would confess themselves guilty: Tho' the Thing at that Time was but too notorious. Only some Stop was, I suppose, put to that infamous Club for that Time. But O what a sad but prevalent Topick am I now come to! *The Expectation of Preferment: More Preferment!* The grand Thing commonly aimed at, both by Clergy and Laity; and generally the utter Ruin of Virtue and Religion among them both! Poison, sweet Poison; first poured upon the Church by *Constantine* the Great, and greedily swallowed, both by Papists and Protestants ever since. But blessed be God who hath given me, instead of that sweet Poison, *Agur's* admirable Wish: *Neither Poverty nor Riches: But hath fed me with Food convenient for me.* Prov. xxx. 8. Dr. *Barrow* may have confuted the Pope's Supremacy, beyond the Possibility of a Reply: But the Popes will still exercise that Supremacy, and the *Romanists* submit to it, without any Scruple notwithstanding. Dr. *Newton* may have proved the Unlawfulness of Pluralities of Cures and Non-residence, to the utmost Satisfaction of every impartial Reader: But the Clergy, whether bred up in the Church of *England* originally, or brought over from the Dissenters, will seldom scruple taking as many Cures as they can compass, or the Law of the Land, with the utmost Stretch, will allow them notwithstanding. Tho' it be very plain that the Christian Religion does not permit Clergymen to raise Families out of the Revenues of the Church. See my *Account of*
Christian

Christian Discipline, pag. 57, 58. and *Life of Dr. Clarke*, pag. (first Edition) 160—163. Nor even as to temporal Dignities and Revenues, does it appear to me either that any of the *Jewish* Governors, who were raised up by God, such as *Moses*, *Joshua*, and *Samuel*, before they extorted a King from him, to their own great Mischief, had any Allowance from the Publick at all. Nor indeed that, after their Return from *Babylon*, their Governors had any more than forty Shekels or Half-Crowns a Day, *i. e.* hardly one Thousand eight Hundred Pound a Year, besides a Table kept for their Family. *Nehem.* v. 14, 15. Nay indeed, it does not appear to me, that that *Civil List*, as we call it, or those Courtiers who procure the greatest Places for themselves, are at all happier than those in a lower Station of Life. And a great Concern it is to see, so many both of the Clergy and Laity, made poor and miserable, only to pamper a few such as are not made one Jot more happy than they would otherwise have been. Nor do the Residentiaries and rich Prebends in Cathedral Churches, all founded under Popery, except when they are given, as they ought all to be, to poor Vicars or Curates that really labour in the Vineyard of *Christ*, and really want them, as they seldom are, do any thing else, than give Clergymen a Pretence for Non-residence on their own Cures; and accustom them to an higher Way of living than they would otherwise have been contented with, nay sometimes shorten the Lives of the Possessors.

And

And that the Reader may be apprized of the little Advantage that accrues to Religion or Learning from such Prebends in the Cathedrals, which are among the principal of our Church Preferments; I mean after our Bishopricks and Deanaries, and Archdeaconries; take this most remarkable Letter of Archbishop *Cranmer's* to the Lord *Cromwell*, extant in Bp. *Burnet's* History of the Reformation, Records for Vol. III. N^o. 65, as follows, *verbatim*.

A Letter of Thomas Lord Archbishop of Canterbury to Cromwell, upon the new Foundation of Canterbury.

AN ORIGINAL.

My very singular good Lord,

AFTER my most hearty Commendations, these shall be to advertise your Lordship, that I have received your Letters dated the 27th Day of *November*, and therewith a Bill concerning the Devise for the New Establishment, to be made in the Metropolitan Church of *Canterbury*: By which your Lordship requireth my Advice thereupon by writing for our mutual Consents. Surely my Lord as touching the Books drawn, and the Order of the same, I think that it will be a very substantial and godly Foundation: Nevertheless in my Opinion the Prebendaries which will be allow'd 40 *l.* apiece yearly, might be altered to a more expedient Use. And this is my Consideration; for having Experience both in Times past, and also in our Days, how the said Sect
of

of Prebendaries have not only spent their Time in much Idleness, and their Substance in superfluous Belly-cheer, I think it not to be a convenient State or Degree to be maintained and established. Considering first that commonly a Prebendary is neither a Learner, nor a Teacher, but a good Viander. Then by the same Name they look to be Chief, and to bear all the whole Rule and Preheminance in the College where they be Resident: By Means whereof, the younger; of their own Nature given more to Pleasure, good Chear and Pastime, than to Abstinence, Study and Learning; shall easily be brought from their Books to follow the Appetite and Example of the same Prebendaries, being their Heads and Rulers: And the State of the Prebendaries hath been so excessively abused, that when learned Men hath been admitted unto such Room, many Times they have desisted from their good and godly Studies, and all other virtuous Exercise of preaching and teaching. Wherefore, if it may so stand with the King's gracious Pleasure, I would wish that not only the Name of a Prebendary were exiled his Grace's Foundations, but also the superfluous Conditions of such Persons. I cannot deny but that the Beginning of Prebendaries was no less purposed for the Maintenance of good Learning and good Conversation of living, than religious Men were: But forasmuch as both be gone from their first Estate and Order, and the one is found like Offender with the other, it maketh no great Matter if they perish both together: For to say the Truth, it is an Estate which *St. Paul*, reckon-

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ing up the Degrees and Estates allowed in his Time, could not find in the Church of *Christ*. And I assure you, my Lord, that it will better stand with the Maintenance of Christian Religion, that in the Stead of the same Prebendaries were twenty Divines, at ten Pound apiece, like as it is appointed at *Oxford* and *Cambridge*, and twenty Students in the Tongues and *French*, to have ten Marks apiece. For if such a Number be not there Resident, to what Intent should so many Readers be there? And surely it were great Pity, that so many good Lectures should be there read in vain. For as for your Prebendaries, they cannot attend to apply for making of good Cheer. And as for your twenty Children in Grammar, their Master and their Usher be daily otherwise occupied in the Rudiments of Grammar, than that they have Space and Time to hear the Lectures. So that to these good Lectures is prepared no convenient Auditory. And therefore, my Lord, I pray you let it be considered, what a great Loss it will be to have so many good Lectures read without Profit to any, saving to the six Preachers. Farther, as concerning the Reader of Divinity and Humanity, it will not agree well, that one Man should be Reader of both Lectures: For he that studieth in Divinity must leave the Reading of profane Authors, and shall have as much to do as he can, to prepare his Lecture to be substantially read: And in like Manner, he that readeth in Humanity had not Need to alter his Study, if he should make an erudite Lecture. And there, in mine Opinion, it would be

Office

Office for two fundry learned Men. Now concerning the Dean and others to be elected into the College, I shall make a Bill of all them that I can hear of in *Cambridge*, *Oxford*, or elsewhere, mete to be put into the said College, after my Judgment. And then of the hole Number the King's Highness may chuse the most Excellent. Assuring you, my Lord, that I know no Man more mete for the Dean's Room, in *England*, than Dr. *Crome*, who by his sincere Learning, godly Conversation, and good Example of Living, with his great Soberness, hath done unto the King's Majesty as good Service, I dare say, as any Priest in *England*. And yet his Grace daily remembreth all others that do him Service, this Man only except; who never had yet, besides his gracious Favour, any Promotion at his Highness's Hands. Wherefore if it will please his Majesty to put him in the Dean's Room, I do not doubt but that he should shew Light to all the Deans and Ministers of Colleges in this Realm: For I know that when he was but President of a College in *Cambridge*, his House was better ordered than all the Houses in *Cambridge* besides. And thus, my Lord, you have my final Advice concerning the Premises which I refer unto the King's Graces Judgment, to be allowed or disallowed at his Highness's Pleasure. Sending unto your Lordship, herewithall, the Bill again, according to your Request. Thus, my Lord, most heartily fare you well.

At Croyden, the 29th Day
of November [1539.]

Your own ever assured,

T. CANTUARIEN.

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But

But to proceed: We are now come to this Pass, that if the Law of the Land permit us, we seem to have hardly any Notion left of a Law of *Christ*, that may forbid us any Thing whatsoever. For a Specimen of this, I must tell a melancholy Story of my own Knowledge. When I was once talking with the Lord Chief Justice *King*, one brought up among the Dissenters at *Exeter*, under a most Religious, Christian, and Learned Education: We fell into a Debate about signing Articles, which we did not believe for Preferment; which he openly justified, and pleaded for it, that *We must not lose our Usefulness for Scruples*. [Strange Doctrine in the Mouth of one bred up among Dissenters! whose whole Dissent from the legally established Church was built on *Scruples*.] I reply'd, that I was sorry to hear his Lordship say so; and desired to know, whether in their Courts they allowed of such Prevarication or not? He answered, They did not allow of it. Which produced this Rejoinder from me, “Sup-
 “pose God Almighty should be as just in the next
 “World, as my Lord Chief Justice is in this,
 “where are we then?” To which he made no Answer. And to which the late Queen *Caroline* added, when I told her the Story, *Mr. Whiston, no Answer was to be made to it*.

Nay farther, if the Remarks on a Part of a Bill brought into the House of Lords, by the Earl of *Nottingham*, 1721, and intituled, *A Bill for the more effectual Suppression of Blasphemy and Profaneness*, supposed to be written by the Bishop of *London*, be not quite mistaken, “That those of the
 “Clergy,

“ Clergy, who are understood to be Favourers of the
 “ *Arian* Doctrines, (for that was the *Blasphemy* and
 “ *Profaneness* here principally meant) will subscribe
 “ the Test therein mentioned against *Arianism*, is
 “ most certain; because the Test is Part of the
 “ thirty-nine Articles: And it is an avowed Prin-
 “ ciple among them, that those Articles may law-
 “ fully and conscientiously be subscribed in any
 “ Sense, in which they themselves, by their own
 “ Interpretation, can reconcile them to Scripture;
 “ without Regard to the Meaning and Intention,
 “ either of the Persons who first compiled them,
 “ or who now impose them.—’Tis also said here,
 “ That this Method of Subscribing has been occa-
 “ sionally mentioned as a very lawful and regular
 “ Way, in many other of the *Arian* Books; and
 “ is what they all openly and professedly maintain
 “ in their common Conversation: That several of
 “ them have actually subscribed, and received Pro-
 “ motions since they fell into these Opinions, and
 “ became Advocates for them. And the Author
 “ says, he had not known or heard of any one
 “ Man among them who has declin’d the Offer of
 “ Promotion, on Account of his not being able to
 “ Subscribe.” Now tho’ this is said in much too
 general a Manner, and both Mr. *Emlyn* and myself
 always, and Dr. *Clarke* and Mr. *Jackson* after some
 Time, have refused all Preferments that require
 that Subscription: Not to name others within my
 Acquaintance, because their Cases are not so well
 known: Yet are such Examples, to be sure, very
 rare among us; and the Generality seem, by their
 M 2 Practice,

Practice, to approve of the Lord King's grand Expedient; *Not to lose their Usefulness for Scruples.*

Now that the Reader may see, in short, what a Circle a poor Clergyman of *the Church of England* is to run through, before he can be legally possessed of a Living at this Day; and which I must have run through myself, before I could have been possess'd of the Living of *Pensehurst*, some Time since offered me, had I accepted it, of which hereafter, take this doleful Catalogue, in the Words of Sir *Simon Degg*, in his *Parsons Counsellor*, printed 1676, Chap. vi. as follows.

“ The sixth Chapter shews what a Clerk is to
“ do before, at, and after his Admission, Institution,
“ tion, and Induction, to make him a compleat
“ Parson.

“ No Man at this Day, says the Author, is capable to be a Parson, Vicar, &c. before he is a
“ Priest in Orders; which he cannot be before he
“ is twenty-four Years of Age, as has been said;
“ and if any Person shall be Admitted, Instituted,
“ and Inducted into any Living, before he is in
“ Holy Orders, his Admission, Institution, and
“ Induction are void, by the late Act of Uniformity. Secondly, he must make his Subscription [to the thirty-nine Articles, &c.] according to the said Act; and have a Certificate from
“ the Bishop, &c. under his Hand and Seal,
“ that he hath so done; and then, within two
“ Months after he is Inducted, he must, upon
“ some Sunday or Lord's Day, during Divine
“ Service, (that is, after some Part of the Divine
“ Service

“ Service of the Church for that Day appointed
 “ is read, and before the whole is finished,) read
 “ the thirty-nine Articles of Religion, in the Pa-
 “ rish Church, &c. into which he shall be Induct-
 “ ed, and declare his unfeigned Assent and Consent
 “ to all that is therein contain’d; and he must like-
 “ wise, within two Months actual Possession of
 “ such Benefice, &c. (which is intended within
 “ two Months of Induction, or Installation, &c.)
 “ read the Book of Common Prayer (that is, the
 “ whole Service of the Church appointed for that
 “ Day, as it is there appointed,) and likewise de-
 “ clare his Assent and Consent to all the Matters
 “ and Things therein contained, in these Words,
 “ I *A. B.* do declare my unfeigned Assent and
 “ Consent to all and every Thing contained and
 “ prescribed, &c. by the Book intituled, *The Book*
 “ *of Common Prayer*, and Administration of the Sa-
 “ craments, and other Rites and Ceremonies of the
 “ Church, according to the Use of the Church of
 “ *England*; together with the *Psalter* or *Psalms* of
 “ *David*, pointed as they are to be sung or said in
 “ Churches, and the Form or Manner of Making,
 “ Ordaining, and Consecrating of Bishops, Priests,
 “ and Deacons.

“ And if any Parson, Vicar, &c. fail in the
 “ doing of any of these Things beforementioned,
 “ or any of those be neglected, the Church be-
 “ comes void; and the Clerk that makes such Fai-
 “ lure, in case he shall sue for his Tythes, or any
 “ other Church Duty, or other Thing belonging
 “ to the Church; if the Defendant insist upon it,
 M 3 “ must

“ must prove the doing of all these Things——
 “ And it is to be observed, that the Parsons, Vicars
 “ &c. must, upon the Acceptance of every new Li-
 “ ving or Ecclesiastical Perferment, within this
 “ Law, repeat all these Things; for the Perfor-
 “ mance of all these Things, upon the taking of
 “ one Living, will not satisfy for any other.

“ I shall give my Reverend Clergymen there-
 “ fore this Caution, if any of them have accepted
 “ any Ecclesiastical Preferments, and have negli-
 “ gently omitted any of these Things, and that
 “ thereby they may be lapsed to the King, that
 “ they obtain Presentations from the King *ad coro-*
 “ *borandum*, and that thereupon they perfect all
 “ their former Neglects.

“ And for the Future I advise them, that they
 “ first have some credible Witnesses present, when
 “ they make their Subscription before the Bishop;
 “ and that they attest the Bishops Certificate; and
 “ that they get two Books of Articles, and that
 “ when they Read the thirty-nine Articles, they give
 “ one of those Books of Articles to some credible
 “ Parishioners, to read with them, and then attest
 “ the Book, that they were present, and heard the
 “ Clerk read the said thirty-nine Articles, during
 “ the Time of Common-Prayer, and declared his
 “ unfeigned Assent and Consent to all the Matters
 “ and Things therein contained, by subscribing their
 “ Names thereunto; and that the Clergyman keep
 “ safely the said Book of Articles, with this At-
 “ testation. And I advise that when he reads the
 “ Book of Common-Prayer, which must (as above
 “ is

“ is said) be read Morning and Evening, in all
“ Things which are prescrib'd therein within two
“ Months after Induction, that he likewise make
“ some intelligent Parishioners to read with him,
“ and give him a Copy of the Declaration afore-
“ said, and at the Foot of it take an Attestation
“ under their Hands of his reading the same Book
“ of Common-Prayer and Declaration. Which
“ may be done in this Form.

“ First in a fair and legible Hand, write the De-
“ claration aforesaid. Then write under to this
“ Effect. Memorandum, That upon Sunday the
“ Day of in the Year of our Lord A. B.
“ *Parson* of *D* in the County of *D*, read
“ Common-Prayers in the Parish Church of
“ *D* aforesaid, both in the Forenoon and
“ Afternoon of the same Day; according to the
“ Form and Order prescrib'd and directed by the
“ Book, Intitl'd &c. And immediately after the rea-
“ ding the same, made a Declaration of his unfeign-
“ ed Assent and Consent, to all the Matters and
“ Things therein contained, in the former Words
“ above Written. And then let the Witnesse
“ hereunto subscribe the same Certificate: Which
“ the Clerk is to keep carefully with his Institu-
“ tion, Induction, and Certificate, with the Book
“ of Articles, attested as is above directed, and in
“ these Things I advise all Clergymen to be very
“ tender and careful.”

Now the Reader may Note here, that the New Testament, with the Apostolick Constitutions and Canons, and all the Qualifications in the Epistles

to *Timothy* and *Titus* are intirely omitted, and the whole is put upon the Truth, and certainly of the Church of *England's* Settlements as then by Law Established ; without regard to any other Rule whatsoever. To be sure Sir *Richard Steel* hit the Mark, when he thus distinguished the two Principal Churches in *Christendom*, the Church of *Rome* and the Church of *England* ; that the former pretended to be *Infallible* ; and the latter to be *always in the Right*.

N. B. The Reader must give me leave to tell him here another Fact, which will hardly come in better any where else, but still relates so directly to myself, that it ought not to be omitted in these Memoirs of my own Life : It is this :

Soon after the Accession of the House of *Hanover* to the Throne, Sir *Joseph Jekyl*, that most excellent and upright Master of the Rolls, and sincere Christian ; Dr. *Clark's* and my very good Friend ; had such an Opinion of us two, that we might be proper Persons to be made Bishops, in order to our endeavouring to amend what was amiss in the Church ; and had a mind to feel my Pulse, how I would relish such a Proposal, if it ever should be made me : My Answer was direct and sudden ; that I would not Sign the xxxix Articles to be Archbishop of *Canterbury* : To which Sir *Joseph* reply'd, that Bishops are not obliged to sign those Articles. I said I never knew so much before. But still I added, If I were a Bishop I must oblige others to sign them ; which would go sorely against the

the Grain with me. However I added further, that supposing I should get over that Scruple, and esteem this Act only as Ministerial; which would by no means imply my own Approbation, yet when I were a Bishop, I should certainly endeavour to govern my Diocese by the Christian Rules, in the Apostolical Constitutions, and in St. *Paul's* Epistles to *Timothy* and *Titus*: Which as they would frequently contradict the Laws of the Land, would certainly expose me to a Præmunire, to the Forfeiture of all my Goods to the Crown, and to Imprisonment as long as the King pleased. *And this, concluded I, would be the End of Bishop Whiston.* So I thought no more of it. I might have added also, what would for ever exclude me from a Bishoprick in the present State of the Church, the 31st Canon of the Apostles. *If any Bishop makes use of the Rulers of this World, and by their Means obtains to be a Bishop of a Church, let him be deprived and suspended, and all that Communicate with him.* See my *Christian Discipline*, page 56.

I conclude this Matter with that very pertinent and emphatical Reply, which a Fellow of *Emmanuel* College in *Cambridge* made to a Friend of his of the same College, when at the Restoration; wherein by Mr *Baxter's* Account 1800 Clergymen [a prodigious Number this] were deprived for Non-conformity, he had been representing the great Difficulties of Conformity in point of Conscience; concluding however with these Words: *But we must live.* To which the other answered only, with the like Number of Words, *But we must die.* Than which a better Answer could not possibly be given.

N. B.

N. B. Our late Addreffes to the Crown, nay, our Prayers and Sermons ftill call our prefent Conftitution in Church and State, an *Happy Conftitution*. I cannot join in the Epithet *Happy*: Since I verily think it a moft *unhappy* one, as having not the leaft diftinct Regard to the Laws of God, to the Bible, or to Chriftianity in any of our Courts, Civil or Temporal, nay, not in our Ecclefiastical or Spiritual Courts neither. To fay nothing more of the Permiſſion of a Biſhop to be Nonrefident for fix Years together, and yet to be prefer'd afterward to three other Biſhopricks Succeſſively: Of the like Permiſſion of Biſhops, as well as Priests and Deacons, to marry twice, nay thrice, nay four times, and ftill to give them leave to officiate as Biſhops, Priests, and Deacons ftill; contrary to the known Laws of the Goſpel, not only recorded in the Apoſtolic Conſtitution and Canons, but in the ordinary Books of the New Teſtament. See my *Chriſtian Diſcipline*, page 31—38, and my *Friendly Addreſs to the Baptiſts*, to be hereafter inserted page 61.

But before I proceed farther, give me leave to try to ſhame thoſe called Chriſtians, to act with more Regard to the Bible and the Laws of Chriſtianity than they do at Preſent, by producing a moſt remarkable Relation, taken out of Prince *Cantemir's* Hiſtory of the *Ottomans*, page 103, 104, 105, which will clearly ſhew, how vaſtly greater Regard the *Turks* pay to their *Coran*, than we do to our *Bible*.

Bible. The History is this. When *Sultan Mahomet II.* took *Constantinople* A. D. 1453. it was Part of it taken by Force ; and in that Part the Christian Religion was suppress'd. But the other Part was delivered up by Composition ; and an Agreement was made that the Christian Religion should be preserved, as well as the Churches and Clergy thereto belonging. This Toleration was enjoyed till the Reign of *Sultan Selim I.* who had a mind to Force all the Christians to turn *Mehometans*, as the only Way to their Salvation. Accordingly when the *Musty* was once with him, he asked him, whether was most meritorious, to fight for the Propagation of the true Religion, and the Salvation of Souls, or for temporal Dominion ? the *Musty* was not thoroughly apprized of the full Intention of the Grand Senior ; but said, that to fight for the true Religion and Salvation of Souls (one of which was of more worth than the whole World) was by far the most meritorious. So that when a Decree of the Grand Seniors was brought him to sign, for abolishing the Christian Religion in *Constantinople*, and obliging all the Christians there to turn Muslemen, he rashly signed it ; and thereby, according to their Law, it was become sacred and irrevocable. When the Grand *Visier* found how this matter stood, he was sorely grieved ; and went and reproached the *Musty* for what he had done ; shewing him how expressly this Decree contradicted the *Coran* ; which directly allowed Toleration to all that would pay annual Tribute : The *Musty* hereupon confessed his Mistake, and swore that he would undo

do what he had done. Accordingly the Grand *Vizier* and *Musty* sent to the Christian Patriarch and Clergy to demand a legal Trial before the *Musty*: Which it seems could not be denyed them. At which Time they solemnly pleaded the express Law of the *Coran*, and the Publick League which had been made with them. When this Law of the *Coran* was pleaded from the Text itself, and the Agreement of the Commentators in its Interpretation the *Musty* declared, that so it was: And that this Law was to stand inviolable; and therefore the Decree must be reversed. Nor durst the Grand Senior oppose. However the *Testar Dar*, or Treasurer, who, as his Office required, pleaded for the *Sultan*, said farther, that the Christians, besides the Authority of the *Coran*, alleg'd an Agreement or League also; which he insisted they should produce. In this Case the Christians pleaded, that such a League was certainly made; but the Record of it was burnt in a Fire, that had some Time since happened at *Constantinople*. Which they proved by producing three very old *Janisaries*; who solemnly attested the Truth of it, which they well remembered. So the Christians carried there Cause intirely; and the Toleration which they still enjoy at *Constantinople* must be owing to their Success in this important Tryal, with the *Sultan's* own Submission to their sacred *Coran*, and strict Regard to their League. Nor was he able to do more against the Christians at this Time, than to order the Demolition of the generality of the Christians fine Churches there, built of Stone; and to oblige them to be content with
more

more humble ones built of Wood. Which Decree was not contrary either to the *Coran* or League. This was executed accordingly. I wish, heartily wish that the *most Christian, and Catholick King*; with our own *Defender of the Faith*, may shew as great a Regard to the *Bible* as the *Sultan* did to the *Coran*.

In the Year 1710, Octob. 30. I was banished the University of *Cambridge*: With which Severity, when Mrs. *Roberts* of *Glaiston*, afterward reproached Dr. *Richardson*, Rector of that Town, and Master of *Peter-house* in *Cambridge*, one of those that banished me, he replied, “Of what “they did at *Cambridge* they were not bound to “give an Account to any body.” Accordingly no one, that I know of, has ever written in Contradiction to my Accounts, or in Vindication of that Banishment to this Day.

In this Year 1710, but before that Banishment, I published *Prælectiones Physico Mathematicæ, Cantabrigiæ, in Scholis publicis habitæ. Quibus Philosophia Illustrissimi Newtoni Mathematica explicatius Traditur; et facilius demonstratur. Cometographia etiam Halleiana Commentariolo illustratur. In usum Juventutis Academicæ. Typis Academicis 8vo. pretium 4 s. 6 d.*

N. B. These Lectures were also put into *English* afterward at *London*, and published there, under my own Review, but corrected by Mr. *Cunn*.

In page 53, 54, of the *Latin* Edition, there was a Mistake made in the Rule for finding the Motion

Motion of Elastick Bodies after their Collifion:
Which was rectified in the *English* by Mr. *Cunn.*

N. B. I had been feveral Years, before my Banishment, a Member of that moft valuable Society, called *The Society for Promoting Christian Knowledge*; one of thofe greatly encouraged, if not firft formed by my old Friend Dr. *Bray*, already mentioned. Now it happened, that from the Year 1708, I had gone into deeper Enquiries and Defigns; no lefs than the Difcovery and Reftoration of truly Primitive Christianity, as our Saviour and his Apoftles left it, without all Regard to modern Ages: While this Society thought themfelves only capable of fupporting Things as they then ftood in the Church of *England*, by Law eftablifhed: I therefore foon found my frequenting that Society any longer, would rather occafion Contefts and Difputes, than promote Christianity; would hinder rather than further even thofe really good Defigns, as I fhould efteem them, of the Society. Hereupon I thought it beft to withdraw my Attendance. And, on *December* 18, 1710, I wrote a Letter to their Secretary, to be communicated to the Society; fuch an one as Mr. *Nelson*, one of the beft of all our Members, as I have been told, greatly approved of. It was inferted into the Books of that Society; and thence I prefent it to the Reader; having not myfelf found a Copy of it among my own Papers. It was in thefe Words; directed to Mr. Secretary *Newman*, who had long been my great Friend.

S I R,

S I R,

Union Court, 18 Dec. 1710.

THIS comes to give our Society, for promoting Christian Knowledge, the Reason of my absenting myself from their Meetings now I am come to reside in Town; whereas I so seldom used to fail them, when I was but occasionally there. I confess, I am not able to enter into this Matter, nor to absent myself from the Society without some Concern and Uneasiness. I have the same Designs for advancing true genuine Christian Knowledge and Practice that the rest of the Society have. My Heart is entirely with them, in their brave and religious, and charitable and Christian Undertakings. I am still as willing and as ready as ever to assist and encourage, and advise in any of their Affairs. I own myself to receive no small Benefit, Comfort, and Edification myself from their Society; and I cannot, without Unwillingness and Regret, bare to be excluded or banished from them. Yet do I by no Means think it prudent in me, considering the Circumstances I am at present under, any longer to frequent their Meetings, since there may such Inconveniencies thence arise as may hinder, not only myself, but the rest from doing that Good which otherwise might be expected. Infomuch, that the very same Design of *Doing Good*, which prompted the Society to chuse me at first, and me to accept the same, and to frequent their Assemblies, seems now to require my absenting myself from them: So long I mean, as the Reasons for such Absenting shall stand good; and till those important Things, I have to propose to the Christian World, be so thoroughly

thoroughly examined, that I may stand justified before all good Men, and they may see it necessary to join my Designs with those which they are already engaged in, in order to a through Reformation of the Christian Church, and the hastening the coming of our Saviour's Kingdom of Peace and Holiness. This I verily believe will be found necessary in no very long Time. But since it is not in that State at present, and Suspicions and Jealousies may easily rise in the mean Time, I do hereby take my Leave of the Society; begging of God to bless them in all their Religious Undertakings, and to open the Eyes of the Christian World, to see, believe and practice exactly according to the Revelation by his Son: And offering my hearty Service to the Society, and every Member of it, in any such Designs as in my present Circumstances I may be assisting in, in a more private Manner; and hoping that Almighty God will, in this Matter, accept of my hearty good Will for the Deed, and not exclude me from all Rewards of those pious Undertakings, which I have hitherto been ready to promote more openly, and which I shall still be ready to promote by my own private Endeavours, good Wishes, and Prayers for their Success, and Advancement in the World.

I am,

Sir, the Society's, and

Your most humble Servant,

WILL. WHISTON.

Having

Having just now mentioned so excellent a Person as Mr. *Nelson*, who wrote against Dr. *Clarke*, and transmitted the solemn Thanks of the Clergy of the *Gallican* Church to Bishop *Bull*, for his Vindication of the Council of *Nice*, and moderate *Athanasianism*, when her two most learned Men, *Petavius* and *Huetius* had in effect given it up; I shall here insert a Letter of mine to him, never before printed, upon the same Subject.

Much honour'd Sir,

Camb. July 31, 1710.

I Heartily thank you for your good Wishes and Prayers for me; as supposing me running into a dangerous Heresy; and nothing can be more Charitable or more Christian than what you do upon that Supposition. But sure, good Sir, the Opinions I have entertain'd, *after* most frequent and sincere Prayers to God for his Direction; *after* an unbiass'd and through Examination of all the sacred and authentick Writers of the first Times; *after* the Hazzard of all my Hopes and Preferment, of my Family, nay, of my Life itself in this World; *after* not only the Attainment of full and clear Satisfaction in my own Mind, but the affording the same Satisfaction to some others who came with Dread and Caution every Step, yet were not able to deny the Evidence that I produc'd; *after* not only offering, but earnestly pressing the Examination of my Papers upon the Archbishops and Bishops, and the University; *after* having plainly silenc'd the truly Learned, so far that not one of them appears willing to answer what I have to say. *After* all this,

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certainly

certainly you ought not to write as if I were evidently in the Wrong; and that instead of any Examination, whether it be so or not, you only would have Endeavours us'd for my Conviction. I am so well assured that the Doctrine, which that Body of the Christian Church, which their Adversaries would call *Arian*, is no other than the plain Doctrine of the *New Testament*, of the Apostolical Constitutions of *Ignatius*, and all the Ancients; that it is with me a Branch of my common Christianity: And as to the Main, not to be disbeliv'd by me while I am a Christian. And the Evidence I have for what I say is *undeniable*: As I am ready to shew at what Time, and before what Company you shall please to hear it debated. And, good Sir, give me Leave to say, that such Doctrines as you and Bishop *Beveridge* do support in these Matters, are no better than the heretical Notions which *Tertullian* and some of the *Montanists* took from elder *Hereticks*; and which were afterward propagated by those ignorant and pernicious *Hereticks*, *Marcellus* and *Athanasius*, contrary to the Sense of the Body of the Christian Church in their Times: And which, as improv'd by the later ignorant Ages, have come down to our Days; but begins to be seen and rejected by all the most learned and most impartial Enquirers. Sure, Sir, we are not to believe *Mysteries* farther than they are a Part of the Revelation of *Christ*; and so far I fully believe any that are laid before me. But to believe any on the Credit of such ignorant Forgers as *Athanasius*, or *Vigilius Thapsitanus*, you must excuse me. We are to call

no Man Master upon Earth; since one is our Master, even Christ. Even an Apostle would not pretend to *have Dominion over the Faith of Christians*; but exactly kept to that which *Christ* had deliver'd. Neither *they, nor an Angel from Heaven could preach any other Doctrines of the Gospel* than had been committed to them by *Christ* himself, and which now appear in the Apostles Constitutions. And as I am fully satisfy'd that those Constitutions are of equal Authority with the four Gospels themselves, and contain no other than that Faith I contend for, so do I think you greatly guilty of the Neglect of those Cautions before-mentioned, when you declare so firm a Belief of, and eager Concern for such Doctrines as have plainly no Foundation in all the original Books of our Religion. I run no Hazzard as to another World, because I keep close to that Faith and Practice which was *once delivered to the Saints*, without suffering any Synod or humane Authority to turn me at all out of the Way: Whereas you venture in the most sacred Concerns to believe and practice as the Country and Church, wherein you were educated, happen'd to instruct you, and seem to think it a Piece of Impiety to do otherwise. I must confess, I cannot but wonder at the Learned, and especially at the Clergy; that when Things of that mighty Consequence are so solemnly propos'd to their Consideration, they generally satisfy themselves to go on Year after Year, without troubling themselves about them: Nay, they still venture to use the most heretical Creed that is now extant in the World, I mean

that ascrib'd to *Athanasius*: As if there were no Account to be given hereafter, but the Authority of the Church were sufficient to set aside that of our blessed Saviour and his holy Apostles, and to excuse all such Antichristian Practices now among us. I heartily wish that your Zeal, Integrity, and Concern for true Religion, might be made an Instrument of bringing these most important Matters to a fair and publick Examination; for then I easily foresee the Consequence. Pure and primitive Christianity must then obtain: And the Constitutions of *Christ* by his Apostles, instead of humane Laws and Articles, must be the Standard of our religious Actions, and of our Faith also. Which that they may soon be, is the earnest Endeavour and Prayer of,

Your most affectionate Servant,

WILL. WHISTON.

At the End of the same Year, 1710, I first published my *Historical Preface*. It was afterwards improved, and made a real *Preface* to my four Volumes; which came not out till 1711. It then included, as a first Appendix, an Account of my Prosecution at, and Banishment from the University of *Cambridge*. But since that Edition, this last Account was reprinted 1718, with some Additions; I desire the future Editions may be made from that Copy. The same Thing is true of that *Account of the Convocation's Proceedings* with relation

tion to me ; which at first was published by itself, some considerable Time before the End of the Year 1711. But this having been reprinted, and made *The Second Appendix to my Historical Preface*, when it was become the real *Preface* to my first Volume, which was published a little before the End of that Year, thither I refer the Reader.

N. B. I also read about a Year other publick Lectures, after those before-mentioned, and before my Banishment from the University : Which contained an Account of all the ancient Eclipses of the Sun and Moon, that have been preserved to us, in the very Words of the original Historians. A Copy of which Lectures was repositied in the Archives of that University. Which Lectures were afterward printed, and ought to be added at the End of some of the fore-mentioned Astronomical, or Physico Mathematical Lectures.

The Reader is also to observe, that I intended the *Copernious*, an Astronomical Instrument by me then first invented, and afterwards published, for the Examination of all those, and indeed of all the ancient Eclipses, that could possibly be seen in any Parts of the World, of which we have any ancient Histories preserv'd, and this with much greater Ease, tho' not with quite the Exactness, than formerly by the usual tedious Calculations ; that so no Historians or Chonologers might ever be at a Loss hereafter, for the Circumstances of such Eclipses as are mentioned by any ancient Author whomsoever.

ever. Accordingly I calculated by it the Eclipses of the Sun and Moon for four several Periods of Eclipses, *i. e.* for four 18y. 11d. 7h. 43m. $\frac{1}{3}$ at the Distance each from other of 800 years, *i. e.* for 418 to 400 Years before; and 400 to 418, and for 1200 to 1218 years *after* the Christian Æra: Besides those in my own Time from 1700 to 1718. A Table of which Eclipses, 250 in Number, I have now by me not yet published; but which ought to be added to the future Additions of these Lectures, both in *Latin* and *English*.

It must have been about the Year 1711; when I was come newly to *London*, upon my Banishment from the Univesity, that Dr. *Clarke* introduced me into the Company of the Lady *Caverly*, in *Soho-Square*; whose Daughter by her first Husband, had been married to Bishop *Lloyd's* Son; which occasioned her Acquaintance with that great Man, and her studying the Revelation of St. *John*, about which she was greatly inquisitive. She had now living with her one Sir *John Hubern*, a sort of a second-hand Husband, but such an one as neither owned her for his Wife, nor gave her his Name; and in short, as I learned afterward, was suspected to live with her in Fornication: However, she being a Believer, loved to have Christians of good Reputation come and dine with her, such as she thought Dr. *Bradford*, Dr. *Clarke*, and myself; as Sir *John Hubern*, being an Unbeliever, loved to have Persons like himself; such as Mr. *Collins*, and Dr. *Tyndal*, and where accordingly we used to meet, and to have frequent, but friendly Debates about the Truth of the Bible and Christian Religion. After some
Time,

Time, when I was informed of this very suspicious Affair, I was uneasy ; and told Dr. *Clarke* that he had brought me into a Snare ; and desired him to let me know whether the Lady *Caverly* and Sir *John Hubern* were married or not ? his Account was blind and uncertain : That he supposed they had been married somewhere beyond Sea, when she met with him in the Army, after some aukwark Sort or other ; and that they had lived as Man and Wife ever since, tho' he would never own her for his Wife. This Account made me so uneasy, that I could not go on with my Visits to my own Satisfaction, till the Matter was better cleared up ; and I desired to know the Bottom of it before I proceeded ; of which I had a very good Opportunity soon offered, which I took hold of immediately : It was this ; Dining myself alone with the Lady *Caverly* one *Saturday*, I happened to say, that I design'd the next Day to go to *Bow Church*, of which Dr. *Bradford* was Minister, and indeed one of the best of all the *London* Ministers ; to stay the Communion with him. Upon which she said, she would also come to the Communion with me. Whereupon I went immediately to Dr. *Bradford*, who knew the Report of her Living in Fornication with Sir *John Hubern* as well as I, and desired him to deny her the Communion upon that Report ; and we would then go Home with her, and talk with Sir *John* about it. Dr. *Bradford* thanked me for my Information, and Advice, and resolved to act accordingly : So in the Morning we both came, as was agreed ; and Dr. *Bradford* told the Lady, that

that upon Occasion of this Scandal, he must refuse her the Communion, if she offered herself: Upon which she fell into Tears; as earnestly desiring to be owned for Sir *John Hubern's* Wife, but not able to compass it. After the Communion was over, the Lady carried us Home in her Coach, where we found Sir *John*. I soon broke the Matter to him, and told him, that Dr. *Bradford* had been forced to do an hard Thing to the Lady *Caverly*, and to refuse her the Communion, because they lived as Man and Wife, but he did not own her for his Wife. I said that this Behaviour was unjustifiable, not only upon the Foot of Christianity, but of common Morality and Humanity while an Heathen ought not so unworthily to expose the Honour of a Lady. Sir *John* upon this Charge pretended to deny his living with her as Man and Wife, and made as if he only managed her Affairs, as a Lawyer, or a Friend only. I reply'd that the Lady was there, and knew it to be otherwise; and that it was no doubt but he lived with her as his Wife, as much as Dr. *Bradford* and myself lived with our Wives. So he found this would not bear: I added, that whatever Imperfection there had been in the Manner of their former Marriage, Dr. *Bradford* and myself were both Clergymen, and would either of us, if he pleased, marry them publickly again; in which I knew no harm. When he would not agree to that, I ventured to declare my own Opinion, that the Lady ought to leave him, as the most unexceptionable Way she could take in her present Circumstances. Dr. *Bradford* was too tender in that Matter to agree with me

me for her leaving him, now they had lived so long together. Upon which Sir *John* went his Way in great Discontent and Uneasiness, as not liking our Freedom with him; yet too genteel to put any Affront upon us. Then it was that Dr. *Bradford* told the Lady, that since he now saw that she could not help herself, he would no more refuse her the Communion; which was the upshop of this Conversation; and we went on with our usual Visits accordingly at her own House, till in no long Time Sir *John* died, and what he left her in his Will was not left as to his Wife, but only as to the Lady *Caverly*. In some Time she also died, after a very long and very tedious Illness of a Cancer in her Breast, and desired me to attend her and pray with her, which I did. She also left my Wife 50 *l.* in her Will to *her* I say, not to *me*; who as she supposed would quickly be in Prison, and ruined for Heresy. And since I have said thus much of good Dr. *Bradford*'s Exercise of so much Christian Discipline, as is the Refusal of the Communion for strong Suspicion of Fornication; I will give another Example of it. When Sir *Charles Duncome* was Lord-Mayor of *London* A. D. 1709, he was to come, according to Custom, to Dr. *Bradford* at *Bow Church*, to take the Communion: The Dr. heard that he kept an Whore in his House, and went to him to talk with him about it, and to let him know that he could not give him the Communion; Sir *Charles* put a good Face upon a bad Matter, and pretended to wonder at so unjust a Scandal; and promised that he would take Care that no farther Occasion should be
given

given for any such Suspicion. Whereupon, Dr. *Bradford* gave him the Communion that Time. But after that, the Dr. heard that Sir *Charles* did still, for certain, retain his old Whore : On which Account he wrote him a Letter, that he would no more give him the Communion. These Instances of Discipline were so very Right, and Christian, and yet are so rare amongst us at this Day, and I so thoroughly knew them both to be true, that I could not satisfy myself to omit them in this Place.

The same Year 1711, I published a Reply to Dr. *Alix's* Remarks on some Places of my Books, either printed or MSS. with an *Appendix* ; containing (1.) The Preface to the Doctrine of the Apostles. (2.) Propositions containing the primitive Faith of Christians, about the Trinity and Incarnation. (3.) A Letter to the most Reverend *Thomas Lord* Archbishop of *Canterbury*, President of the Convocation, 8vo. Price 6d.

Page 4, 5. About the double Date of the first Prophecy of *Ezekiel*, in our present Copies, I have proposed another and a better Conjecture in the *Essay on the Old Testament*, Page 82. 83. And I add here, that in all the prophetick Books of the old Testament, we have none, even in our present Copies, but *Ezekiel* and *Jonah*, that begin with *And*, which naturally implies, that some other Prophecy or Prophecies originally went before those now extant. And that accordingly, we have great Reason to believe, from other ancient Testimonies, that these two principally had other Predictions, besides those that now appear in their present Copies.

pies. See the fore-mentioned *Essay* Page 57, 58, 83, 84. Note also, that the Absence of the *And*, in the second Verse of *Ezekiel*, is an Argument that this Verse might at first well begin that Prophecy.

Page 10. Concerning the two *Oxford* MSS. see Dr. *Grabe's* Essay upon them; of which presently.

Page 18, 19. Note, that the Answers to certain Objections against the *Apostolical Constitutions* here offered, are but imperfect: As to which, more will occur when I come to the *third Volume of Primitive Christianity Reviv'd*; And to *St. Clement's* and *St. Irenæus's Vindications of those Constitutions*.

Page 25, &c. as to the *Appendix*, the Reader may also find more Satisfaction in the same *third Volume of Primitive Christianity Reviv'd*, Page 287, 288, and Page. 559—564.

Page 28, &c. These Propositions are a very small Matter corrected in my fourth Volume of the same Work.

Page 36, 37. At the Bottom, that Clause in the common Copies of the Council of *Nice*, that this Council Anathematiz'd those who affirmed that Christ was κτισθὲς created; and which I both here, and elsewhere, for some Time, allowed to be Genuine, proved afterwards, for certain, to be an *Interpolation*; nay, for certain, an *Athanasian Interpolation*; nay, with very great Probability, an *Interpolation* made by *Athanasius* himself: See my *Athanasius convicted of Forgery*. Of which hereafter.

Soon after this, the same Year, 1711, I published *A Second Reply to Dr. Alix*; with two *Postscripts*; the first to Mr. *Chishul*; the second to
the

188 MEMOIRS of the LIFE of
the Author of *Reflections on Mr. Whiston's Con-
duct*, [Dr. Smallbroke.] 8vo. price 6d.

Page 15, 16, 17. See, as before, what will be
noted upon the *third Volume of Primitive Chris-
tianity Reviv'd*, and upon St. Clement's and St. Ire-
næus's *Vindication of the Apostolical Constitutions*.

Page 37, 38. As to my Assertion concerning the
Transpositions in St. Matthew's Gospel, here refer'd
to; see what I have in my corrected Copy quoted
out of *Monf. Toinard's Harmony*, to the same Pur-
pose, Page of this last *Harmony*, 108, 109.

In the same Year, 1711, I published *Remarks on
Dr. Grabe's Essay upon two Arabick MSS.* But
since both the History of these two Sorts of MSS,
as well as what Dr. Grabe and I understood of
them, is much fuller set down in the *third Volume*
of my *Primitive Christianity Reviv'd*, Page 525—
564. I desire this very imperfect Paper may be
printed no more.

N. B. What I had asserted here, and elsewhere,
in my earlier Writings, viz. That *Eusebius*, and
the Generality of the ancient Writers had, in my
Opinion, Copies of the eight Books of Apostoli-
cal Constitutions by them continually; tho' they
thought themselves obliged to conceal them from
the Publick; (which last Thing is yet very clear,
for the Church of *Antioch* in St. Ignatius's Epistles
to the *Philadelphians*, §. 8, 9.) and to refer to them
in a more obscure Manner, as *Apostolical Didascaly*,
or *Doctrine*, or *Apostolical Preaching*, or *Apostolical
Tradition*, &c. I afterward saw Reason to suspect.
Nor

Nor am I unwilling to grant on the contrary, that altho' their Contents were universally owned to be of Apostolical Authority; and that these Contents were all along transmitted down from the first to the fourth and following Centuries, in the several Churches, by some authentick Method; which Things appear to me certain; yet there is great Room to doubt whether that Method were the Delivery of intire Copies of the Books themselves down, in all or the greatest Part of the Apostolical Churches, to which they were originally committed by the Apostles, from one Generation to another, VI. 14 — 18, VII. 46. As was the Case of the publick Books of the *New Testament*: Or whether those Books were themselves seen by the Generality of those Writers, who so frequently and undeniably bear Witness to the *Contents* of them. It indeed appears to me very evident, that they were truly written by *Clement*, in the Days of the Apostles; who in all Copies and Versions attests them in the 85th Canon. See *Essay on the Old Testament, Appendix*. Number II. Page 116 — 138. That their *Contents* are all along as fully attested to, as are the Contents of the other Books of the *New Testament*, by *Clement*, *Ignatius*, *Justin Martyr*, *Irenæus* *Origen*, &c. See the *third Volume of Primitive Christianity Reviv'd*; with *St. Clement's*, and *St. Irenæus's Vindication of them*. That *Irenæus*, in his noble Fragment, lately recovered by *Pfaffius*, quotes them as a *Book* or *written Record*; tho' as not then commonly known, or read by Christians. See the last mentioned Paper, Page 19 — 26. That *Origen* also at last
saw

saw them and used them as the most sacred concealed Record of Christianity ; and that the Author of the *Synopsis sacræ Scripturæ*, contemporary with *Origen*, as I suppose, knew of these *Clementines*, as Apocriphal or concealed, but in Part inspired Books of the *New Testament*. Of both which last see the *Collection of Authentick Records*, Page 695, and 703—707. That when the Churches of *Ethiopia* were settled in the Days of *Athanasius*, they were then eight Books, as they are now, and in the same Order as they are now : See *Primitive Christianity Reviv'd*, Vol. III. Page 520—564. That when *Didymus*, or whoever was the Author of the Counterfeit Works of *Dionysius the Areopagite*, wrote his Books ; they were then a *Book* also, is they now are ; but still a Book concealed with the Bishops, and only epitomiz'd for the Use of the People. See the same Volume, Page 564—580. That when the Dispute happened between the Church and the *Audians*, in the Days of *Epiphanius*, they were a Book, frequently acknowledged by both Parties, to be really Apostolical, and in those Parts seem to have been a publick Book also. See the same Volume, Page 585—604. That yet it was 150 Years or more after that Time, before it became a publick Book in other Parts of the Christian World ; or was freely cited as such by any Writers now extant : All which appears by the Evidence refer'd to. So that the main Question with me is plainly this ; not whether these Constitutions be really *genuine*, *canonical*, and *apostolical*, which seems to me perfectly undeniable : But how it
has

has come to pass that such important Records, for certain *genuine, canonical, and apostolical*, should be transmitted down, not as a publick Record, but rather as private or concealed Books of the *New Testament*. Of which true State of this Matter, see what I have said in *St. Clement's and St. Irenæus's Vindication of these Constitutions*, Page 43——48, and chiefly in *the Collection of Authentick Records*, Page 88—92.

N. B. It may not be improper to give an Account here of a Conversation I had with Bishop Burnet, soon after the Publication of my four Volumes; concerning the third of those Volumes, wherein I asserted and proved these Constitutions to be really *genuine and apostolical*; Mr. Benjamin Hoadley (now Bishop) had informed me, that the Bishop was surprized, that one of my Sagacity should believe so: Whereupon I waited on the Bishop, and desired to know his Reasons against them: His Lordship replied, that he had some Reasons against them, but did not now remember them. However, he soon recollected one of those Reasons, *viz.* the Dryness and Dulness of the Prayers. To which I answered, that his Lordship greatly surprized me by saying so: Since I thought all that perused them allowed they were among the best Prayers now in the World. The Bishop said farther, in Excuse for his present Unacquaintedness with such Matters of Antiquity, (which Mr. Hoadley had hinted to me already,) that 'twas thirty Years ago since he read over the three first Centuries; which well agrees with his Notes, which I have by me, on the first
and

and second Canons of the Apostles, printed *A. D.* 1673; and with his Son's Account of his Life; where he informs us, that for four Years and a half at *Glasgow*, from 1669, to 1673, he, every other *Thursday*, “ Explained some Portion of the
 “ Ritual and Constitution of the Primitive Church;
 “ making the Apostolical Canons his Text, and
 “ reducing every Article of Practice under the
 “ Head of one of those Canons.”

N. B. As a *Postscript* to my *Account of the Convocation's Proceedings*, I made this Year 1711, *A Reply to the Considerations on my Historical Preface*, written by Dr. Knight, of St. Sepulchre's, a learned and pious Man. And to the *Premonition* to the Reader thereto prefixed, written by the not less pious, but much more learned and judicious Dr. Lee, 8vo, Price of the whole Pamphlet 1 s.

The same Year, 1711, a little before the Publication of my four Volumes, I printed an half Sheet, intituled *Animadversions on the New Arian Reprov'd*, which had been published by Dr. Smallbroke; it is to be found among my Collection of small Tracks, belonging to my five Volumes.

Before this Year, 1711 was out, I published my principal Work, *Primitive Christianity Reviv'd*, in four Volumes 8vo.

Vol. I. Containing the Epistles of *Ignatius*, both larger and smaller, in *Greek* and *English*.

Vol. II. The Apostolical Constitutions, in *Greek* and *English*.

Vol. III.

Vol. III. An Essay on those Apostolical Constitutions, to prove them genuine.

Vol. IV. An account of the Primitive Faith, concerning the Trinity and Incarnation. Price 1 l. 8 s.

Vol. I. The *Epistles of Ignatius*, Bishop of *Antioch*, both larger and smaller, in *Greek* and in *English*: With the various Readings from all the MSS. [divided now into Verses.]

To which is prefixed an *Historical Preface*, including the Accounts of the Universities and Convocations Proceedings with Relation to the Author. With a *Supplement*, and *Postscript*. As also a *Preliminary Dissertation*, proving that the Larger Copies of *Ignatius's* Epistles are alone genuine: And the smaller only Heretical Extracts from them, made in the fourth Century. To which Preface is prefixed the Apologetick of *Eunomius* intire, in *English*.

N. B. The Name of each Epistle is to be added at the top of each Page hereafter.

Vol. II. The Constitutions of the Holy Apostles by *Clement*, in *Greek* and *English*: With the various Readings from all the MSS. [divided now into Verses.]

N. B. The Number of the Books is wanting at the top of each Page, till the VIIth Book: Nor are the Breadths of the *Greek* and *English* Columns well adjusted to one another. The *Greek* being usually a little too narrow, and the *English* a little too wide; which may be prevented, with a little Care, in succeeding Editions.

N. B. We have in Constitutions V. 17. An Astronomical Determination of the Place of the Vernal Equinox, when the second Rule for finding Easter was promulgated; viz. That it then fell on the 22^d. of *Dystrus* or *March*; which within about 134 Years, or rather the greater Part of them only, determine it to have been about *A. D.* 135. Which was the first proper Time when this Rule could take Place, upon the Destruction of the Church of the *Jews* at *Jerusalem*, by *Adrian*; when the Equinox was leaving the 23^d, and coming upon the 22^d Day of *March*. As the Astronomical Observations, and Tables agree. Now since the first Rule belonging to the original Copies of the Constitutions, still preserv'd in *Epiphanius*, was *πολὺ πρότερον*, much ancients than this second Rule; as we learn from *Eusebius* and *Epiphanius*; that first Rule, and the Constitutions to which it belonged, must have been *much* ancients than *A. D.* 135, or before the second Century began. But what strongly confirms this Rule as really *Apostolical*, or rather as really deriv'd from our Lord himself, is the Denomination which the learned *Anatolius* gave it, when about *A. D.* 270. he files its Contents in the plainest Words as possible *Κυριακὰς Ἀποδείξεις* *The Lords own Demonstrations*; tho' none of the Translators or Criticks durst so understand them: For had they so done they must have confessed that the latest of these Constitutions was not only of *Apostolical*, but of *Divine Authority*, in the Opinion of *Anatolius*.

III. An Essay on the Apostolical Constitutions, wherein is proved that they are the most sacred of the Canonical Books of the *New Testament*.

N. B. That in my first Edition of these four Volumes I introduced the fourth Book of *Esdra*s, as a spurious Book, written in a fictitious Manner, and under the fictitious Name of *Ezra* or *Esdra*s, whereas the Honourable Mr. *Archibald Campbel*; as he told me himself, first started an Opinion, that it was a true genuine prophetick Book of the *Old Testament*; and Dr. *Lee* afterward examined it with the utmost Nicety: And tho' he could by no Means answer several of the Objections made against it, yet, upon the whole, he took it to be genuine, and frequently quoted or alluded to by Christ and his Apostles. Dr. *Knight* of St. *Sepulchre*'s, his great Friend, as I think, believed it also to be genuine.

And when I came myself to examine it thoroughly, I satisfied myself that so it was, and answered, with great Ease, almost all the Objections made against it.

Dr. *Lee* not only wrote an intire Dissertation upon it; which is in Print; but also wrote a most valuable Exposition of its VII Visions, which I have formerly read in MS. and published my Exposition of its Vth Vision, by Way of *Supplement* thereto. Which is contained in my authentick Records Page 75—

88. Note also, that the Text of this Author is to be hereafter published in two Columns, from the vulgar *Latin*, and from the *Arabick* Copies, as it stands at the End of my fourth Volume, and with the various Readings given me, either by Mr. *Cru-*

sus,

sius, and set down at the end of the first Volume of those *Records*; or in my own Copy, given me by Mr. *Consett*, from the *Sclavonian* Edition of this Book, according to the vulgar *Latin*. The *Greek* being long ago lost.

IV. An account of the Faith of the two first Centuries, concerning the ever-blessed Trinity, and the Incarnation of our Lord; in the Words of the sacred and primitive Writers themselves, both in their Originals, whether *Greek* or *Latin*, and in *English*. To which is subjoined the second [or rather the fourth] Book of *Esdra*s, both from the common and the *Arabick* Copy, just now mentioned.

In *January* 17 $\frac{11}{12}$, I sent the following Letter to the Archbishop of *Canterbury*, Dr. *Tennison*.

Lower of End of Cross-street, Hat-
ton-Garden, January 9, 17 $\frac{11}{12}$.

May it please your GRACE,

I Have been so often and so certainly inform'd that your Grace has not only received several very unjust, false, and ill-grounded Reports and Stories of late against me, even as to the Honesty and Integrity of my Conduct in several Matters, but has given such Credit and Encouragement to them as frequently to speak of them with Approbation, to my great Disadvantage, nay, to the great Disadvantage of that sacred Cause I am engaged in; and that without being pleased to afford me any Notice of your having received such Information, or of giving me the Opportunity of a Vindication, that I can no longer forbear complaining of that and the like hard Treatment; and I humbly beg for the Equity and Justice of a Hearing in my own Defence. I shall

not

not here mention your Grace's kind Promise in your Letter, that when you *saw my Scheme*, you *would freely and without Biass give me your Thoughts of it*, which Promise has not yet been perform'd ; nor shall I complain of the Hardships which the last Convocation put upon me, nor of the Neglect of the publick Communication of that Letter, which I intended for the Convocation ; nor of that unfair Treatment I have met with in print, from one of your own Chaplains ; nor of the severe Usage I have received from my Diocefan, and the Rector of the Parish, by not admitting me to the Holy Communion ; nor of the hard Measure I have had both the last Year and this at *Cambridge* ; because all these Things, how material soever in themselves, are either not intirely owing to your Grace, or are somewhat foreign to my present Design. But then, altho' I shall not here complain of these Things, yet I cannot but complain of those other Things, in which I think the Hardship I am under is very great, affects my Reputation very much, and is so far owing to your Grace, that I cannot properly apply myself to any one else for Relief therein. And tho' I own the great Distance there is between your Grace's high Office and Dignity, which you have so long and so worthily held in the Church, and the mean Place and State I am in ; together with the great Duty and Observance that is owing to that your sacred Office and Dignity, which I am ever most ready to pay : Yet are the primitive Truths, and Books of our Holy Religion, of much greater Consequence than the Reputation and Au-

Authority of any Man whomsoever. In the Proposal whereof to the Christian World, the Providence of God has been pleased to make use of me, as an Instrument, and for my Faithfulness to which Trust all this Hardship has befallen me. I cannot therefore be silent under your Grace's ill Opinion and Censures any longer, without being wanting to my Duty. I do therefore hereby humbly beg it as a Point of Favour, if I may not insist on it as a Point of Justice, that I be openly heard before your Grace, and whom else you please to choose to be present, as to these Stories or Informations you have received to my Disadvantage. I only hope that I may be allowed to bring with me a few Friends, as Witnesses on my Side; that any Expressions I may use in my own Vindication may not be imputed to me as a Crime; and that no Informations may be admitted, as Foundations for Censure, but from Persons then to be present, or Letters with Names to them; that so such Stories as have no Authors to support them may be quite discouraged, and I may have afterward the better Opportunity of fully clearing my Reputation to all the World. This is what I cannot but expect from your Grace's Equity and Justice in the present Matter. I am I confess not a little surpriz'd that a Person of your Grace's Sincerity, Prudence, and Experience should so easily change your Opinion of my Integrity, as you seem of late to have done; and that without any other Foundation than hearing partial and gross Mistakes and Misrepresentations of Matters of Fact, without your once desiring to know the real Truth, and what I had to say
in

in my own Vindication; especially when your Grace cannot but be sensible that in such a Case as mine, the like Scandals and false Reports will of course abound every where. Were those Reports indeed never so true, they would not invalidate my Evidence, nor render a solemn Examination of my Writings unnecessary. Yet because it is of great Consequence, as the Prejudices of Mankind are, that they should be publickly known to be vain and groundless; and I am sure that by the Assistance of God, I have all along acted so fairly, openly, and honestly in these Matters, that I fear no Examination; I do therefore desire a publick hearing; being very confident that whatever *Sufferings* may come on me *as a Christian*, I shall be able to satisfy your Grace and the World that they cannot be inflicted on me *as an Evil-doer*. 'Tis very hard my Lord, that before the Learned have answered the Evidence I have laid before them, for the Authority of those sacred Books and Doctrines of our Religion which I embrace, any should endeavour to run me down by Reproaches, Calumnies, Violence, and Persecution; and the hardest of all that your Grace's Character and Authority, should be made use of for the Credit of such unjust Reproaches and Calumnies, and by Consequence at last for the Encouragement of such Violence and Persecution also. I humbly beg your Grace to receive this with your wonted Equity and Candour, and to believe me to be, with the greatest Submission and Humility,

Your Grace's most obedient Servant,

WILL. WHISTON.

To which I had the following Answer from his Grace's Chaplain, Mr. *Benjamin Ibbot*, a Friend of mine.

Lambeth-House, Jan. 15, 1711-12.

S I R,

THE Letter you lately sent inclos'd to me, I delivered to his Grace, and he has order'd me to acquaint you with two Things.

First, that the Reason why he formerly abstain'd from writing to you, was his Observation of the Manner of your Dealing with others, in publishing, without leave, what they wrote to you.

Secondly, that the Reason why he does now forbear to correspond with you, is the unfitness of it from the Nature of your Case, which forbids him to intermeddle otherwise than in a publick Capacity.

He is sorry that you have written in this Letter what is false, concerning the last you sent to him at *Lambeth*, and which upon the least Enquiry you might have found to be so, *viz.* That he neglected the publick Communication of a Letter intended for the Convocation.

I know it was sent over to his Grace's *Substitute*, as soon as he had receiv'd and read it. It is true, it came to *him* just after the Bishops were risen; but that happen'd from your own slowness in sending of it; and it was not judg'd of Moment enough to be laid before the Synod on the following synodical Day.

My

My Lord assures you, that he Wishes you no ill ; but cannot do unfitting Things for your Sake, and should rejoice more at your Conversion, than your Ruin.

I am,
Your affectionate Friend,
and Brother,
BEN. IBBOT.

To which I replied the next Day

January 16, 1711-12.

S I R,

I Received yours ; and find thereby that the answering the main Design of my Letter is intirely avoided. I perceive also that his Grace, as well as the rest of the Learned, are not willing their proper unbias'd Thoughts should be known to me and to the World: So I shall no longer expect what his Grace so freely promis'd me on that Head ; tho' he may be assured that the least Hint of his Desire against a Publication would certainly have prevented any such Thing ; had those his Thoughts been never so freely communicated to me. As to the *Falsehood* of what I said, that his Grace neglected the *publick Communication* of my Letter, intended for the Convocation, that very Account of the Matter which you give me proves that it was *not False* : Since I meant by the Neglect of that *publick Communication*, that Letter was not communicated to the Convocation *publickly*, as it was designed to have been, in Distinction from any Communication to any other Persons. Nor am I any way relieved by saying his Grace's *Substitute* dropt it for private Reasons ;

Reasons ; since he could not have done so had he had it in Charge to do otherwise : Nor do I know who was then his Grace's Substitute, to make my Complaint to him. And if it came too late the first Day, certainly that was no Reason why it might not have been communicated the next, or some of those that followed : If his Grace *wishes me no ill*, I hope he will please to shew it by stopping all Reports against my Integrity, till that Hearing is allow'd me which I insisted on in my last. And if his Grace *should rejoice more at my Conversion than my Ruin*, I hope he will shew it in reality hereafter, and put my Matters into that Way of fair *Examination*, which is the only Method for my Conviction and Conversion ; and not that of *legal Prosecution*, which is the only Way to my *Ruin*, either in this World or the next ; since his Grace knows that such a legal Prosecution, can have no other Effect than either to expose me to Excommunication and Imprisonment, so as to *Ruin* me and my Family in this World ; or, in order to the avoiding these temporal Penalties, lay me under Temptations of Prevarication and Hypocrisy ; and so can only tend to my utter *Ruin* for ever in the World to come. I do not know that I ever desired his Grace to do *unfitting* Things on my Account, unless it be unfit for a Judge to hear before Sentence, and for a Christian to examine what comes recommended to him under the sacred Authority of Christ and his Apostles. I am, Sir, (with humble Duty to his Grace.)

Your Affectionate

Brother and Servant,

WILL. WHISTON

To which I never received any Answer; but only the Archbishop complained to my old Patron, Bishop Moor, how hard my Letters were upon him: The Reason of which is very obvious.

In February 17¹/₁₂, I published, in a half Sheet, the *Supposal*, or a New Scheme of Government; humbly offered to a publick Consideration, by a Lover of Truth and Peace; which I afterward reprinted, and owned it for mine. It is republished at the End of my *Scripture Politicks*; of which hereafter.

In the same Year, 17¹/₁₂, that great General, Prince Eugene of Savoy was in England: And because I did then as I do now, interpret the End of the Hour, and Day, and Month, and Year, for the Ottoman Devastations, *Apoc. ix. 15.* to have been put by his glorious Victory over the Turks, September 1, 1697, O. S. or the succeeding Peace of Carlowitz 1698. I printed a short Dedication of my first imperfect *Essay on the Revelation of St. John*, and fixed it to the Cover of a Copy of that Essay, and presented it to the Prince: Upon which he sent me a Present of fifteen Guineas.

The Dedication was thus;

Illustrissimo Principi Eugenio Sabaudienſi, Vaticiniorum Apocalypticorum Unum, Turcarum Vastationibus finiendis destinatum, dudum adimplenti; Alterum etiam, de Gallorum imperio subvertendo, magnâ ex parte, uti ſpes eſt, mox adimpleturo, hunc Libellum summâ quâ decet reverentia, dat, dicat, consecrat.

8 id. Mart. 1711-12

GULIELMUS WHISTON.

In

In *April* 1712, I published what had been in Part discovered by Dr. *Robert Cannon*, and still farther improved by my great and learned Friend Mr. *Ric. Allin*, a Pamphlet stiled *Athanasius Convicted of Forgery*. In a Letter to Mr. *Thirlby* of Jesus College in *Cambridge*, in two Sheets. But because it was afterward twice improv'd, and reprinted; once in the *three Essays*, Page 196——203, and again, more compleatly, in the second Appendix to my *Argument*; where was added withal, *A Reply to Mr. Thirlby's second Defence of Athanasius*; I refer the Reader to this last Edition for his Satisfaction.

In the same Year, 1712, I published *Primitive Christianity Reviv'd*, Volume V. containing the *Recognitions of Clement*: Or, the *Travels of Peter*; in ten Books; done into *English*. As also two Appendixes, the one containing some Observations on Dr. *Clarke's Scripture Doctrine of the Trinity*; and the other, a farther *Account* of the Convocations and other Proceedings with Relation to me. 8vo Price 5 s. But with the four Volumes 1 l. 13 s.

As to the *Ebionite* Edition, and Interpolations of the Catholick Edition of these *Recognitions*, see the Collection of Authentick Records. Appendix VIII. Page 949——961.]

In the same Year, 1712, I published a small Pamphlet, intituled, *Primitive Infant-Baptism Reviv'd*: Or, an Account of the Doctrine and Practice of the two first Centuries, concerning the *Baptism of Infants*, in the Words of the sacred and primitive Writers themselves, 8vo. to which is to be added, the *Memorial* for setting up Charity-Schools in
Eng-

England and Wales, dated *June 10, 1710*; of which already. This Treatise of *Infant-Baptism* was afterward reprinted, without any Alterations, and added to the small Edition of my four Volumes.

Now the Occasion of my Discovery of this ancient Error, of the Baptism of uncatechiz'd Infants, was a Question put to me by Mr. *Shelfwell*, when I was preparing to baptize him and a Sister of his, who were good Christians, excepting that they had never been baptiz'd before, whether I should not think it were better, if Baptism were deferred till after Instruction, than used before it? My Answer was this, that I must honestly confess I should myself have thought so: But that I was no Legislator, and so submitted to what I then took to be a Law of Christ. Constitut. VI. 15. "Do
 " you also baptize your Infants, and bring them up
 " in the Nurture and Admonition of God? For
 " says he, suffer the little Children to come unto
 " me, and forbid them not." When Mr. *Shelfwell* was gone, I reflected upon what had been said, and was dissatisfied that I had been forced to allow that, in my Opinion, this Law of Christ was not so right as it should be. Whereupon I immediately set myself to examine, what the *New Testament*, and the most early Fathers meant by the Words which they used, when they speak of Baptism of *Infants*, or *Little Children*, I mean, *νήπια & παῖδια*, and which they esteemed not incapable of that holy Ordinance. And I soon discovered, that they were only those that were capable of Catechetick Instruction, but not fit for understanding harder Mat-
 ters;

ters; and that none but such *Infants* and *little Children* were ever, in the first and second Century, made Partakers of Baptism. This most important Discovery I soon communicated to the World, in this Paper; which both Bishop *Hoadley* and Dr. *Clarke* greatly approved; but still went on in the ordinary Practice notwithstanding. I sent this Paper also, by an intimate Friend, Mr. *Haines*, to Sir *Isaac Newton*, and desired to know his Opinion: The Answer returned was this, that they both had discovered the same before: Nay, I afterward found that Sir *Isaac Newton* was so hearty for the Baptists, as well as for the *Eusebians* or *Arians*, that he sometimes suspected these two were the *two Witnesses* in the Revelation. See *Authen. Rec. Part II. Page 1075.* And *Friendly Address to the Baptists, Page 14, 15.*

I now desire my Readers to divert a little from my Books of Learning, to take my Account at large of what highly concerned me and my Family, with Relation to Dr. *Thomas Turner's* great Benefaction to the *Corporation*, for Relief of poor Widows and Children of Clergymen: Which, tho' it were not written and dedicated to the Governors and Benefactors of the *Corporation*, 'till *May 1731*, when my Family was in Distress; yet does it really belong to this Year *1712*, when I sent the Letter therein contain'd to Dr. *Turner*.

Mr.

Mr. Whiston's Account of Part of Dr. Thomas Turner's great Benefaction to the Corporation for Relief of poor Widows and Children of Clergymen.

Humbly dedicated to the Governors and Benefactors of that Corporation.

IT cannot be unknown to many of this Society, that Dr. *Thomas Turner*, Brother to Dr. *Francis Turner*, late Bishop of *Ely*, continued President of *Corpus Christi College* in *Oxford*; a Place of about 300*l.* per Annum, for about 12 Years: That he continued also Rector of *Tharfield*, near *Royston*; a Living of near 300*l.* per Annum, for about the same twelve Years: And that he continued also Prebendary of *Ely*; which Prebend was worth about 120*l.* per Annum, for the same Time, I mean all these after the Imposition of the Abjuration Oath, A. D. 1702. It cannot also but be well known to this Society in general, that the same Dr. *Turner* gave to them by Will, not much less than 20000*l.* as the Inscription on his noble Monument, at *Nine Churches, Northamptonshire*, which I myself have seen, fully informs us. But then, by what Means, upon what Occasion, and by whose Loss he came to die possess'd of such good Preferments, and was able to become so great a Benefactor to the Society, I suppose, but very few of its Members do at all know; nor do they, probably, in the least imagine

gine, that one, comparatively so poor and so low in the World as myself, has been, in no small Measure, the Person who occasion'd and enabled him to be so great a Benefactor: Which yet is the certain Truth; altho' I have not hitherto insisted on any equitable Right for my Family on that Account: Nor indeed had I now done it, had I not been constrained by almost a constant Series of Disappointments elsewhere, in providing a competent Maintenance for some of them: Yet is it by no Means improper for me to address myself on behalf of my Children to this Society; which was instituted for the Widows and Children of Clergymen only; because they all bear the nearest Relation to the Clergy, and are both by their Father's and Mother's Side, the Children, the grand Children, and the great grand Children of *Clergymen*; if that may deserve any Consideration with this Society.

Be pleased therefore to know, that upon the Imposition of the *Abjuration Oath*, A. D. 1702, to be taken by all in Church Preferments, by *Aug. 1*, on Penalty of voiding all such Preferments, Dr. *Turner* went down from *London* to *Oxford*, *July 28th*, with a Resolution not to take the Oath, but to quit all his Preferments: That the A. B. of *Canterbury*, Dr. *Tenison* thereupon wrote immediate Word of such his Resolution to the Bp. of *Ely*, Dr. *Patrick*; that so he might have Time to think of a proper Successor to his Prebend of *Ely*: That Bp. *Patrick* did, in the most kind but unexpected Manner, immediately, with his own Hand, write to me to *Cambridge*, to come to *Ely*, to take that Prebend: And that

that accordingly I did then go to *Ely*, with a full Expectation of returning back a Prebendary of that Church. But as soon as I came thither, I met the Bishop with a second Letter to me in his Hand upon that Subject; which Letter will fully prove the Truth of my Narration hitherto. And tho' I cannot yet find the first Letter, this, which I have now by me, will of itself abundantly supply the other's Place also. It was in these Words.

Ely, Aug. 18, 1702.

Good Sir,

HA V I N G the Intelligence which I sent you about Dr. *Turner*, from no less Person than his Grace the Archbishop of *Canterbury*; I thought it might be relied on; for he said he had it from good Hands. But hearing it contradicted, I wrote to his Grace, to know whether there were any Certainty in it, and by the last Post received an Answer; that he doth not know what to believe, Reports are so various. Certain it is he went on the 28th of *July* from *London*, with a Resolution not to take the Oath, but quit all his Preferments: And yet on the 3d of *August*, one of my Acquaintance came through *Oxford*, lay there all Night, and dined with the Head of a House next Day, and was with several others, but heard not one Word of his laying down his Presidentship, as was reported. This he told me here last Week: And on Sunday I saw a Letter to one in this Town, from a Fellow of his College, who says, he saw their President, Dr. *Turner*, at Prayers that Day in the Chappel, which was

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the

the twelfth Instant, which makes me think he changed his Mind when he was gone from *London*; and hath qualified himself to keep his Preferments: However it be, I intended very sincerely towards you, who may look upon it as a Token of my future Kindness, if it be in my Power.

Yours

SY. ELIENS.

But then, not long after I was returned from *Ely* to *Cambridge*, a very good Friend of mine, Mr. *Lunn* by Name, lately Archdeacon of *Huntingdon*, who had been made acquainted with the Imposition that Dr. *Turner* had put upon the World, and upon the Bishop of *Ely* in particular; and after what an unwonted Manner I had lost my Preferment; came and told me, “that if he had as good a Promise, from the the Bishop of *Ely*, as I had, he would
“soon be a Prebendary there; that Dr. *Turner* had
“not taken the Oath: But upon Advice that *a Blot*
“*was no Blot till it was bit*, he acted as if he had
“taken it, and so retrain’d his Preferments without
“taking it at all: Upon this Information I had great Debates with myself; the Result of which was, that I would enquire after Dr. *Turner*’s Character; and if I found it a bad one, I would not scruple to discover the grand Secret, and endeavour to dispossess him, and recover my Prebend; but if it proved a good one, I would not do so, but content myself with my present State, and trust the
good

good Providence of God to make some farther Provision for me and my Family, which was then strait enough, in some other Way, to me more unexceptionable. Upon which Enquiry, finding that the Doctor's Character was not only in general a good one, but that he was one of the greatest Exemplars and Promoters of Learning, Virtue, and good Discipline in the University of *Oxford*, I resolved to keep that grand Piece of Knowledge secret; and accordingly did so: And suffered him all along to enjoy all his Preferments, without the least Molestation: And this notwithstanding the additional Confirmation I some Time afterwards had of his not having taken the Oath, from both *Sir Peter King*, afterward Lord Chancellor; and *Dr. Rundle*, afterward Bishop *Rundle*; who themselves knew *Dr. Turner's* Case: To whom I then communicated my Knowledge of it also, and to no other Persons living. However, about ten Years after, when my Banishment from the University of *Cambridge* had brought my Affairs low, and reduc'd me to seek the greatest Part of my daily Bread in the wide World, I thought proper to let *Dr. Turner* know the Circumstances I was in, and to inform him what Expectations I had then to partake of his Christian Compassion and Charity; which I did by the following Letter.

Lower End of Cross-Street,
Hatten Garden, October 25, 1712.

Hon. Sir,

TH O' I am not personally known to you, yet are your Circumstances and mine such, as make it not improper for me to address myself to you. 'Tis not impossible but you may have heard, that some Years ago, when the Oath of Abjuration was impos'd, you declar'd yourself intirely dissatisfied therewith; and when by Consequence your Prebend of *Ely* would have been void by your Refusal of that Oath, I was the Person on whom Bishop *Patrick* intended to bestow it: As accordingly his Lordship was pleas'd to write to me to come to *Ely* to take it; which I did accordingly. At which Time News was come that you did not openly refuse the Oath, nor quit any Preferment thereupon; and so that Matter was over for the present. Upon this, tho' I was pretty authentickly inform'd that you had never taken that Abjuration Oath; (which I have since heard confirm'd from more Hands than one, and those such as I believe may be depended on;) and tho' it was in my Power to have made full Enquiry, and thereupon to have vacated your Preferments, and to have succeeded to one of them, yet would I not then nor since do it, and that chiefly on account of that very good Character which I heard of you, and which has been all along confirm'd to me: And because I was very unwilling to enjoy any Advantage which must arise from a sort of Prosecution or Persecution of a very good Man, who out of a real Principle of Conscience, was unwilling legally to qualify himself for his Preferments, which

which I abhor'd to do. And you will easily suppose, that I have been as secret in this Matter since, as in Bishop *Patrick's* Days. Now this being the Case, that you, by my Silence enjoy great Advantages and Preferments, while I am under Banishment and Prosecution, as to what small Place and Profits I enjoy'd, and am indeed forc'd to be beholden to the Generosity of some good Friends for Part of my Support; I think it very reasonable to inform you of this Matter, and of the forgoing Circumstances; and to hint to you my Expectations from you: For since I lost a very good Preferment by my Regard to your Conscience, which accordingly you still enjoy, I think you cannot excuse yourself from affording me some considerable Assistance now I am, on the like Account of Conscience, depriv'd at least of the present Advantage and Income of that small Employment or Preferment which I had in the University. And I do verily believe I have given the World as convincing Evidence, that what I have done is truly and really from that honest Principle, as you can easily give that your avoidance of the Abjuration Oath was so. I heartily wish that all doubtful Oaths, Tests, and Subscriptions were taken away; and that all Christians might unite to enquire after and obey only those Doctrines, Laws, and Discipline which were originally established by Christ and his Apostles. But in the mean time, 'tis fit that all really good Men, who are forced to undergo any Sort of Difficulties on Account of Conscience, be willing to assist and support each other in all their Necessities

cessities which arise on that Account: Which is all that is desired and expected by

Your very humble and obedient Servant,

WILL. WHISTON.

And here the Society may please to observe, that although this Letter produced not the least Effect in Dr. *Turner*, to my Advantage, nor did I ever receive any Sort of Answer to it, yet was I willing to suppose that it was still a Scruple of Conscience, and an Opinion easily gone into, by Persons of his Education and Notions, that “ supporting me
“ would be supporting an Heretick, and encourag-
“ ing his Heresy against the Church;” which prevented the Effects of his Compassion and Charity towards me: So that I still kept the grand Secret to myself, not only during the Life of Bishop *Patrick*, who had promised the Prebend to me; but also during the Life of my own Patron Bp. *Moor*, till Dr. *Turner*’s own Death: After which the Discovery could void none of his Preferments. And I must needs say, that notwithstanding Dr. *Turner*’s Hardship to me in refusing me any Assistance, and the many other Hardships I have elsewhere met with in my temporal Affairs, yet have I been so far from repenting of my Procedure, with Regard to Dr. *Turner*, that I have ever taken true Pleasure and Satisfaction in it; and in particular have ever rejoic’d that I have thereby been a Kind of joint Benefactor with him, to such Clergymens Widows, and Orphans, and their Families, as are in greater Distress than myself and my own Family have hitherto been. However, tho’ I am and have long been my-
self

self, by Principles of Conscience, rendred incapable of any Preferments among my Brethren of the Clergy, in the present Circumstances of the Church, and very well satisfied without them ; yet ought I not to neglect any prudent Care of making Provision for those my Children, who being in a Manner, together with their Father, incapable of such Preferments, yet have rendred themselves, I believe neither unworthy of, nor unfit for other Employments, and those even relating to the sacred Function ; I mean, to both Learning and Religion ; which Sort of Employments, therefore, they are, which I humbly hope for of this Society, either considered as such here, or in their private Capacity and Interest elsewhere. And since I think, on a very moderate Computation, and without reckoning Interest, it may well be suppos'd, that Dr. *Turner* was, and this Society is, 5000*l. richer*, and myself 1200*l. poorer* by my Behaviour towards him, I may justly esteem myself, *per accidens*, a Benefactor to this charitable Society in the *former*, and somewhat more than *per accidens*, a Benefactor in the *latter* Sum. Which Circumstances are hereby humbly offered to the Consideration of this Society.

London May 13, 1731.

WILL. WHISTON.

N. B. When the Society were informed of this Matter, it was not denied but I had an equitable Claim to some Assistance for my Family ; but no Opportunity offering, I was oblig'd to sit down contented without it.

In this Year also I published *Proposals for erecting Societies for promoting Primitive Christianity*, and gave them away in great Numbers, gratis, in half a Sheet: Which I shall reprint at the End of these Memoirs, with the like Intention of reviving that Society.

N. B. These Proposals were afterward reprinted, and inserted at the End of the small Edition of the four Volumes of *Primitive Christianity Reviv'd*. But because they were a few Years afterward carefully revis'd, abridg'd, and improv'd, at the first setting up of such a Society at my House, of which presently. This first Copy is to be looked on as not so perfect, as the other: Tho' I would not have it omitted to any future Editions of the Book before-mentioned: The perfect Copy is already printed in my Life of Dr. Clarke, 1st Edit. Page 87—96.

About the same Year 1712, I printed fifty Proposals for printing a cheap and correct *Edition of all the Primitive Fathers*, before the Council of Nice; ending with *Eusebius's Ecclesiastical History*, in twelve Volumes: And communicated the same to many of my learned Friends, for their Improvements, and Corrections. But not meeting with Encouragement then, the design dropt. However, it was about 1723 reviv'd, with great Improvements, and some Hopes of Success, that such an intire Set might be gotten into all the Parishes of *Great-Britain*, till Mr. Collins, the Author of *Grounds and Reasons*, quite diverted mine and others Thoughts another Way. Which amended

Proposals

Proposals are by me inserted into the sixth Volume of my *Sacred History of the Old and New Testament*, now published. Page. 609—613.

In these two Years 1711, and 1712, my Affairs were before the Convocation, as the History of that Convocation, so far as I was concerned, already mentioned, will shew. What I would here add is, somewhat about this Matter in Bishop *Burnet's* History of his own Times; which I esteem a most authentic and a most valuable History: [especially the Conclusion, which is hardly paralleled in any modern Composition that I have ever met with.] Now as to this Bishop's Account of my Affairs, they nearly agree with my own, as to the Facts; and so they need not here be repeated. But his Character of me, and his Opinion of the Censures of such Convocations cannot be omitted. They are in these Words, on these two Years, and did me great Service among his Friends ever after.

“ 1711, an Incident happened that diverted the
 “ Thoughts of the Convocation to another Matter.
 “ Mr. *Whiston*, the Professor of Mathematicks in
 “ *Cambridge*, a learned Man, of a sober and ex-
 “ emplary Life, but much set on hunting for Para-
 “ doxes, fell on the reviving the *Arian* Heresy,
 “ tho' he pretended to differ from *Arius* in seve-
 “ ral Particulars; yet upon the Main he was part-
 “ ly *Apolinarist*, partly *Arian*. For he thought the
 “ *Nous* or *Word* was all the Soul that acted in our
 “ Saviour's Body. He found his Notions favour-
 “ ed by the Apostolical Constitutions; so he
 “ reckon'd them a Part, and the chief Part of the
 “ Canon

“ Canon of the Scriptures. For these Tenets he
 “ was censured at *Cambridge*, and expelled the Uni-
 “ versity. Upon that he wrote a Vindication of
 “ himself, and his Doctrine ; and dedicated it to
 “ the Convocation ; promising a larger Work on
 “ these Subjects. ———

“ At the Convocation Meeting in Winter, no An-
 “ swer came from the Queen ; and two Bishops were
 “ sent to ask it ; but she could not tell what was be-
 “ come of the Paper which the Archbishop had sent
 “ her ; so a new Extract of the Censure was again
 “ sent to her ; but she has not thought fit to send an
 “ Answer to it : So *Whiston's* Affair sleeps ; tho' he
 “ has published a large Work in four Volumes in
 “ Octavo, justifying his Doctrine, and maintaining
 “ the Canonicalness of the Apostolical Constitutions ;
 “ preferring their Authority not only to the Epi-
 “ stles, but even to the Gospels. In this last I do not
 “ find he has made any Profelytes, tho' he has set
 “ himself much to support that Paradox.

“ 1712 The Censure that was pass'd on *Whiston's*
 “ Book in the former Sessions had been laid before
 “ the Queen in due Form, for her Approbation :
 “ But at the opening of this Sessions in *December*,
 “ the Bishops finding that no Return was come from
 “ the Throne in that Matter, sent two of their
 “ Number to receive her Majesty's Pleasure in it ;
 “ the Archbishop being so ill of the Gout, that he
 “ came not among us all that Winter. The Queen
 “ had put the Censure into the Hands of some of
 “ her Ministers, but could not remember to whom
 “ she gave it ; so a new Extract was sent to her ;
 “ and

“ and she said she would send her Pleasure upon
 “ it very speedily; but none came during the
 “ Session; so all future Proceedings against him
 “ were stopped, since the Queen did not confirm
 “ the Step that we had made. This was not un-
 “ acceptable to some of us, and to myself in
 “ particular. I was gone into my Diocese when
 “ that Censure was passed. And I have ever
 “ Thought, that the true Interest of the Christian
 “ Religion was best consulted, when nice disputing
 “ about Mysteries was laid aside and forgotten”.

Since I have here mentioned Bishop *Burnet*, as unwilling to censure good Men that differ from the Publick, it will not be amiss if I here farther produce another memorable Passage relating to him, and not foreign to this History. It is taken out of his Life, written by his Son, now Mr. Justice *Burnet*, Page 1364, 1365. — He was much caress'd and esteem'd by the principal Men of *Geneva*, [about 1686.] He saw they insisted strongly upon their *Consent of Doctrine*: [This is a Formulary commonly known by the Name of the *Consensus*.] Which they required all those to subscribe who were admitted into Orders. He also employed all the Eloquence he was Master of, and all the Credit he had acquired amongst them, to obtain an Alteration of this Practice. He represented to them the Folly and ill Consequence of such Subscriptions; whereby the honestest and worthiest Men were frequently reduc'd to the Necessities of quitting their Native Country, and seeking a Subsistence elsewhere: Whilst others, of less Virtue, were induced to submit,

mit, and comply against their Conscience, and even begin their Ministry with mental Equivocations. The Warmth with which he express'd himself on this Head was such, and such was the Weight of his Character, that the Clergy of *Geneva*, were afterward released from these Subscriptions, and only left subject to Punishment or Censure in Case of writing or preaching against the established Doctrine.

I shall add farther, that so much is to be said for the Honour of our Dissenters here, that when *A. D. 1719*, the most remarkable Synod or Assembly their Ministers have had these many Years met, and that on this Question also, the Majority openly rejected all such Unscriptural Impositions. And I have seen a List of seventy-three of those Ministers, who sign'd their Advices to the People of *Exeter*, (for whose Sake the Assembly was called,) without insisting on any Unscriptural Declarations: As also the other of sixty-nine, who signed to the contrary. So that, to use the Words of the late excellent Master of the Rolls, Sir *Joseph Jekyl* on this Occasion, *The Bible carried it by four*.

The Names of the seventy-three that were for the Bible were these:

Josh. Oldfield, D. D. Moderator, *p. t.*

John Sheffield,
John Billingsley,
William Harris,
Simon Brown,
John Evans,

John Hughes,
Thomas Sleigh,
John Savage,
Samuel Wright,
Benjamin Grosvenor,

John

John Ratcliff,
Samuel Rosewell,
Joseph Jenkins,
Moses Lowman,
Joseph Burroughs,
John Ingram,
Thomas Leavesly,
George Smyth,
Lewis Douglas.
Jeremiah Hunt,
Samuel Baker,
Thomas Petkin,
John Gale, D. P.
Isaac Kimber,
Clerk Oldsworth,
Richard Rigby, M. D.
Thomas Kirby,
Edward Bearne,
Samuel Chandler,
William Sheffield,
Nathaniel Hodges,
Robert Billio,
Thomas Slater,
James Read,
Henry Read,
William Hocker, jun.
Richard Biscoe,
Joseph Bennet,
Benja. Avery, L. L. D.
Joseph Baker,
Ben. Andrews Atkinson

Gabriel Barber,
Nathaniel Lardner,
William Jacomb,
Samuel Savage,
Samuel Highmore,
Robert Lamb,
Amos Harrison,
John Bradley,
Samuel Clarke,
Daniel Burgess,
John Cornish,
Thomas Newman,
Quintus Naylor,
John Sherman,
Richard Parkes,
Samuel Oldfield,
John Cambden,
Nathaniel Foxwell,
John Conder,
Thomas Simmons,
David Jennings,
John Eaton,
Obadiab Hughes,
Arthur Sallet,
Richard Tuddeman,
E. Roscoe,
James Richardson,
Matthew Randal,
William Bush,
Christopher Taylor,
Thomas Cotton.

There are several of our Brethren, say these Subscribers, consenting with us in these Advices, who desire we would signify so much to the World, tho' they have not here subscribed their Names.

N. B. This I look upon as the first Example of a Body of Christians publick Declaration for Christian Liberty in Matters of Religion.

The

The general Baptists had also a very great Meeting in *London* about 1730, where the Number were about 120, who also came in a Manner universally into the same Determination, of not making any human Explications necessary to Christian Communion: But having never seen a list of their Names. I cannot Preserve them, tho' they deserve it not much less than the former.

In the Year 1712, I publish'd my *Primitive Christianity Reviv'd*, all in one Volume, in English alone. Containing,

Part I. The larger Epistles of St. *Ignatius*.

II. The Apostolical Constitutions.

III. An Essay on those Constitutions.

IV. An Account of the Primitive Faith, concerning the Trinity and Incarnation.

To which are subjoined, the *Proposals* for Societies, and *Primitive Infant-Baptism Reviv'd*, already mentioned.

N. B. The Corrections and Improvements already made in the four larger Volumes, take Place here, and are to be allow'd in the reprinting of this Volume also.

About the same Year 1712, I published a *Scheme of the Solar System*, with the Orbits of 21 Comets; in a large Sheet of Paper, engraved on Copper, by Mr. *Senex*. Price, 2 s. 6 d. Which Scheme has been of great Reputation and Advantage among the curious ever since.

N. B.

N. B. At the Orbit of the Comet, No. 22 ; (for tho' they proved to be but 21 at the last, yet because one of them appear'd to have come round three Times, and so is here esteemed three distinct Comets ; and another twice, and so is esteemed two Comets ; they appear as twenty-four upon the Scheme.) Add ↗ for the Place of the ascending Node ; and change the Order of Writing on that Orbit, with the Length of the Tail, from one Leg of the Orbit to the other, that it may be *direct* in the Scheme, as it was in the Heavens. See also the *Astronomical Principles of Religion*, Pag, 24, 25. for the Periods of one or two more of the Comets, which have been discovered since I published this *Solar System*.

At the End of this Year 1712, I reprinted Dr. *Mather's Old Paths Restored*, which had been printed the Year before at *Boston* in *New-England* ; and was an Extract of *Calvinistical Papers*, formerly by him publish'd, with a Preface of my own. *Price 3d.* I wish our present *Calvinists* would read that Preface

In the Beginning of the next Year 1712-13, I published, *Reflexions on a Pamphlet*, of Mr. *Anthony Collins*, intituled, *A Discourse of Free-thinking*, 8vo. *Price 8d.*

N. B. I have been informed, that when Bp. *Burnet* had read this Paper of mine, he liked it so well, that he said, " For its Sake he forgave me all
" my Heresy."

At the End of *March* 1713, I published *Synchronismorum Apocalypticorum Series*, or an *Epitome* of my *Essay on the Revelation of St. John*, in an open half Sheet of Paper, Price 6 d. But it being much the same with that in my *Essay on the Revelation* itself, formerly publish'd, and was afterward corrected also in my *Literal Accomplishment of Scripture Phprophecies*, and again in the 2d Edition of my *Essay on the Revelation*, this may well be drop'd, and not reprinted.

April 23d, the same Year 1713, I sent a Letter to Dr. *Sacheverel*, which I afterwards printed in an half Sheet of Paper: And still later I reprinted it among the Papers relating to the Court of *Delegates*, of which hereafter.

The same Year 1713, I publish'd *Three Essays*, 8vo. Price 4 s. 6 d. containing,

I. The Council of *Nice*, vindicated from the *Athanasian* Heresy.

II. A Collection of ancient Monuments, relating to the Trinity and Incarnation, and to the History of the IVth. Century of the Church.

III. The Liturgy of the Church of *England*, reduc'd nearer to the primitive Standard.

N. B. This is that *Liturgy*, which I have ever since made use of, at *Tunbridge* and *London*; and in particular, when a few select Persons of us, that were no *Athanasians*, and chiefly on *Athanasian* Creed Days, formerly met together for publick Worship, for some Years at my House. It contains also the same Form
of

of Baptism I ever made use of, when I baptized my Grand-children and a few others; after they were come to Years of Discretion, and had been carefully instructed in the Principles of Christianity: When it is reprinted it should be done with a very few Corrections, as they stand in my own Copy.

In September the same Year 1713, I published the *Christian's Rule of Faith*; or a *Table of the most ancient Creeds*: Engraved in Copper by Mr. Sènex, in one large Sheet. Price 1s.

N. B. The Words of *Rufinus's* Version, of *Origen's* Account of the *Apostolical Preaching*, concerning the Holy Ghost, *honore & dignitate patri ac filio sociatum*; *Who is joined to the Father an Son in Honour and Dignity* are omitted in this Table; as evidently *Rufinus's* Addition. See the *Athanasian Confessions* at the End of my *Reply to the Earl of Nottingham*. Page 47—64.

In November, the same Year, 1713, I published *Reasons for not proceeding against Mr. Whiston by the Court of Delegates*. In a Letter to Dr. Pelling, under the Name of a *Lover of Truth and true Religion*. This was afterwards reprinted under my own Name, and inserted into the Papers belonging to that Court of Delegates: Of which hereafter.

Now it may be worth our while to Observe here, some Things very remarkable as to this Court of Delegates. The *first* is with Relation to Mr. Baron Price, who was one of them, and one

of the best Reputation among them, and esteemed a great Lover of the *Church of England* also. Now this Mr. Baron *Price*, went the Circuit in the Year 1714, to *Stafford* in particular, when Mr. *Turton*, the Son of Judge *Turton*, was High Sheriff; and my great Friend Mr. *John Lawrence* went with him to *Stafford* as his Chaplain, when I also went along with them. At this Assizes, the Baron in giving his Charge to the Grand Jury, exhorted them to present all such as blasphemed or condemned the Church's Doctrine of the *Trinity*: Which Charge I heard myself to my great Dissatisfaction. Upon this, the High Sheriff afterward told the Baron that I was in Court, and should naturally suppose this Part of his Charge levell'd against me in particular. The Baron reply'd, that "He meant no such Thing; that it was only his usual Form: Nay that I was the honestest Man in the World, and that he was then reading my Works:" Which Declaration agrees with that I heard him say publickly, in the Court of Delegates, when the Bishop of *Winchester*, *Trelawny*, another of the Delegates, was pressing the Judges to hasten their Determinations what was *legal Heresy* only: While, the other Bishops and himself, as he pretended, well knew what was Heresy by the *New Testament*, and the *three first Centuries* already: The Baron reply'd, that they wanted more Light in that Matter, [by a Court of Adjuncts:] And that for himself he said to the Bishop, "My Lord, I will not take Heresy upon my Shoulders nor upon my Conscience!" At which Answer the Bishop express'd

prefs'd his great Dissatisfaction. It may also deserve to be noted, how uneasy Mr. Justice *Tracy*, another of those Delegates, with whom I had some Acquaintance before, was at this Court, as still whispering Sir *Peter King*, who was one of my Counsel, to move for a Prohibition, that they might get rid of it. It may not withal be amiss to make mention of his Grace the Duke of *Newcastle*, my old Friend and Patron, upon this Occasion ; who gave me ten Guineas to fee Mr. *Nich. Leckmere*, with Leave to keep those ten Guineas to myself, if he would not accept of them. And of Mr. *Leckmere* himself, who as he would not take a Fee of me, so did he give me the best Advice in the World, as I thought, and what I highly approv'd of, *gratis* ; viz. Not to trust to an extempore Defence, but to write it down, to print it, to read it in open Court, to publish it the next Day ; and that then they would move for a Prohibition : Which Advice I followed as far as was necessary : For the then Lord Chief Justice *Dod*, one of the Delegates, tho' greatly teaz'd to appoint Days for farther Proceedings by the Bp. of *Winchester*, was so uneasy at his Sollicitations, that at length he return'd him this short Answer, that *he would not be a Judge about Heresy* : Which put an End to the Meetings of that Court, till the Act of Grace 1715, which pardoned all such pretended Heresy whatsoever.

N. B. It may not be amiss to relate here, some farther particular Facts in the Course of this Prosecution : One is this, that when Mr. *Alexander*,

the Prosecutors Proctor, came once to Dr. *Paul*, one of my Advocates (and one by the Way that never took a single Fee of me during the intire Prosecution, as the other Dr. *Penrice* never took any more than one retaining Guinea) when I was with him, and begg'd my Pardon, and told me, How my asserting that to be primitive Christianity, which was then esteemed the grossest Heresy, made their Hair stand an End. I replied, "Mr. *Alexander*, your Party enter into Points which they know little of, but which I know to the Bottom. They charge me with twelve Articles of Heresy, meaning the *Arian* Heresy as it was condemned at the Council of *Nice*. Now if I could have the same Justice done me in this Court, which you aim to do in other Cases, which I know I cannot have; (for if you should clear me, you would be esteem'd Hereticks, yourselves) I would put the Matter upon this Issue, that if any one of those twelve Articles, or any one Clause in any of those twelve Articles be any Part of the *Arian* Heresy, as it was condemned at the Council of *Nice*, I will be contented to be burnt in *Smithfield*, and all my Papers with me." Another Time, when I came to the same Advocate Dr. *Paul*, he told me, he had learned that the Design was to hasten on the Prosecution to a Determination or Sentence, so very soon after the Christmas Holydays 1714, as if possible to get all over before the Courts were open in *Westminster-Hall*; that I might be debarr'd the Advantage of moving there for a Prohibition. And that they had sent for the Bishop of *Bath and Wells*,
Bp.

Bp. *Hooper*, the most learned of the Bishops among my Delegates, accordingly. To which the Bishop's Answer was, that he would not come up at that Time. He also, as I have been inform'd, said, he could go so far with the Court against me, as to Excommunication. (As he once sent Orders to the *Bath* to have me denied the Communion there, which I patiently submitted to) but he could not consent to the sending me to Prison; (which was yet the natural Result in the Course of our Law, of such Excommunication;) nor was it any other than he, as I have heard, who proposed the Adjournment of the Court *sine Die*, and perhaps with some Inclination, that it might meet no more: As in reality it did not meet any more at all. Dr. *Paul* also informed me, that he had heard the Intention of some of my Enemies was to get me once into Prison, and then to give out I was disordered, and under that Pretence to keep my Wife, Children, and Friends from me; with the additional Prohibition of Pen, Ink, and Paper. To such a Degree of fear were they driven, and so little did they expect to stop the Progress of my Doctrine by fair reasoning and examination.

It might be about this Year 1713, that certain Deputies from the Church of *England* Congregation at *New England* arrived here, to ask, in a serious Manner, the Advice of our Convocation, which, in the Simplicity of their Hearts they Thought to be in earnest for Primitive Christianity, about this Question, whether the *washing the Disciples Feet*, including that additional Command, *I have given you*

an Example that ye should do as I have done to you, John xiii. 4—15, does not imply that to be a Christian Sacrament, obligatory still under the Gospel, as well as Baptism and the Lord's Supper: I know not whether the Convocation was then sitting, but never heard the Question was either then or afterward laid before them; tho' it was a Point much fitter for their Enquiry than those which of late they have been engaged in. One or two of these Deputies came to Dr. Smalridge, and to me. We both agreed, that it was not so intended; no Intimation appearing that the Apostles or Primitive Christians so understood this Command; nor ever practised accordingly: As was yet most frequent and undeniable in the Case of Baptism and the Lord's Supper. I also added, that in the Apostolical Constitutions or Canons, the only compleat Repository of the Laws of the Gospel, no such Appointment any where appears.

During the Meetings of the Court of Delegates about me, and on the very Day they solemnly met, and determined that I must answer to this Accusation of Heresy; when I was in the greatest Danger that ever I was in through my whole Life; I was so little concern'd at what they were doing with me, that I then first published, and presented to several of my Judges, instead of a Petition for Mercy, as at first they supposed it to be, a single Sheet, wet from the Press, intituled, *The Cause of the Deluge demonstrated*. It was afterward added to the later Editions of my *New Theory*. Page 186—197. It was also printed

printed in the first Edition of my Astronomical Principles of Religion ; of which presently.

And now, upon Occasion of this Prosecution against myself, it may not be amiss to give some Account of the Character and Prosecution of Mr. *Woolston*, Fellow of *Sidney-College* in *Cambridge*, who for some Time made a great Noise in the World. But observe this Mr. *Woolston*, has nothing to do with that great and learned and excellent Author of *The Religion of Nature Delineated*. Mr. *Wollaston*, tho' he were of the same College, and almost of the same Name : Which Work I have heard the late Queen say she had read over three Times ; and I can say that I have done the same four Times myself, on Account of its uncommon Worth. However the other Person, or Mr. *Woolston*, was of the Year above me, tho' not of the same College : He was in his younger Days a Clergyman of very good Reputation, a Scholar, and well esteem'd as a Preacher, charitable to the Poor, and beloved by all good Men that knew him. Now it happened that after some Time he most unfortunately fell into *Origen's* Allegorical Works ; and poring hard upon them, without communicating his Studies to any body, he became so fanciful in that Matter, that he thought the Allegorical Way of Interpretation of the Scriptures of the *Old Testament* had been unjustly neglected by the Moderns ; and that it might be useful for an additional Proof of the Truth of Christianity : Infomuch that he preached this Doctrine first in the College Chappel, to the great Surprize of his Audience ; tho his Intentions being known to be good,

and his Person beloved, no Discouragement was shewed him there. After which he ventured to preach the same Doctrine in some Sermons before the whole University, at St. *Mary's*; (one of which I remember to have heard myself) and printed them, under the Title of *The Old Apology Reviv'd*. Upon this Publication by preaching and printing, his Notions appeared to be so wild, that a Report went about that he was under a Disorder of Mind. Which when he heard, instead of that Applause he Thought he had deserv'd by retrieving a long-forgotten Argument for the Truth of Christianity, he grew really disorder'd, and, as I have been inform'd, he was accordingly confined for about a Quarter of a Year; after which, tho' his Notions were esteem'd in Part the Effect of some such Disorder, yet did he regain his Liberty. When he found himself pretty well, as he Thought, he fell a writing to great Men, and to his old Friends; and insisted on the Truth of his Notions, and pretended that the Reports of his Disorders arose only from the Inability the learned were under to confute them. Nay at length he wrote several Pamphlets to prove, that the following the literal Sense of the *Old Testament* was no better than *Antichristianism*, tho' in the mean Time he sometimes insinuated, that Jesus Christ's own Miracles were no other than Allegorical Miracles, and not real Facts, and expos'd those Miracles, taken in the literal Sense, after such a Manner, and with such a Mixture of Wit and Scoffing, as if he in earnest intended to abuse and oppose the Christian Religion. Which Design however he utterly deny'd; and

seemed

seemed to wonder that any should impute such a Thing to him ; and about the same Time he wrote another Pamphlet against some of the Unbelievers, which was by no means a contemptible one. Things being in this State, and the Unbelievers thinking to make use of his Folly to lay a Blot upon Christianity, encouraged him to go on ; bought his Pamphlets at an high Price, and sent them Abroad, as far as the *West-Indies*, to do Mischief there.

Now during the Time when the College and his Friends thought his Case to be pitiable, and owing in Part to a bodily Distemper, and upon that Account the College allowed him the Revenues of his Fellowship for his Support ; he came of his own accord to the College, to shew that he was not under any Disorder. Whereupon he was called to residence according to the College Statutes, which allow to the Fellows, if in Health, but eighty Days absence in the Year. But he absolutely refused to reside, and so lost his Fellowship : Tho' I did all I could to save it for him, by writing to the College on his behalf. But the Clamor ran so high against him there, that no Intercession could prevail for him.

After this the Government fell upon him, and had him indicted in *Westminster-Hall*, for Blasphemy and Profaneness. At which Time I went to Sir *Philip York*, the then Attorney-General, but now Lord Chancellor, and gave him an Account of poor Mr. *Woolston*, and how he came into his Allegorical Notions : And told him, that their common Lawyers would not know what such an Allegorical Cause could mean ; offering to come myself into the Court,

Court, and explain it to them, in Case they proceeded : But still rather desiring they would not proceed any farther against him. He promised he would not proceed, unless the then Secretary of State, the Lord *Townshend*, sent him an Order so to do. I then went to Dr. *Clarke*, to persuade him to go with me to the Lord *Townshend* ; but he refused ; alledging that the Report would then go Abroad, that the King supported Blasphemy. However, no farther Progress was made in Mr. *Woolston's* Trial, till he had published another Pamphlet, against our Saviour's Miracles, and that with such reproachful Words, that tho' I pitied his Case, and looked upon it as partly a Disorder of Mind, I did not think it became me to be farther concerned for him in any publick Manner, tho' he had dedicated a Pamphlet to me, and came himself to me. I told him that had not my Reputation, as a firm Believer of the Christian Religion, been very good, he had done me great Harm by his Dedication. I farther told him, that what he now asserted seemed to me nearer to the Sin against the Holy Ghost than what had ever been asserted by any since the first Times of the Gospel. I withall asked him, why he did not assert that our Saviour was no more than an *Allegorical Person* ? since then he might naturally work *Allegorical Miracles* ? He replied no : There was such a Person as Jesus Christ. So I took my final Leave of him, and prayed God to forgive him. At length the Court proceeded against him to a Fine and Imprisonment. In short, he seemed to me to have so confounded himself with his Allegories,

ries, and so pleased himself when he found one Gentleman, Mr. *Anthony Collins*, to affirm nearly as he did, tho' with a quite different Design, that Jesus Christ dealt in Allegorical Prophecies, tho' not in Allegorical Miracles; that before he died he seems hardly to have known himself whether he really believed the Christian Religion or not.

This is a true Account of this unhappy Man, with his unhappy Allegories: And ought to be a Caution to all such as Study the original Books of our Religion, how they follow *Philo* and *Origen*, and the like Allegorists, of which hardly the least Traces appear among either the *Jewish* or *Gentile* Christians, till after the Destruction of *Jerusalem*; which was thirty-eight Years after the Death of our Saviour: And to which the fatal Introduction of the impure Book of Canticles into the Canon of the *Old Testament*, soon after that Time, may most probably be ascribed.

On *Feb. 21, 1714*, being Lord's-Day, I baptized Mr. *John* and Mrs. *Elizabeth Shelswell*, with the Trine Immersion, &c. According to the Form published by myself in the forementioned *Liturgy of the Church of England, reduc'd nearer to the Primitive Standard*; and administer'd to them both Confirmation and the Eucharist; about seventeen Communicants present.

Not long afterward, the same Year 1714, Mr. *Hauksbee* and myself published *A Course of Mechanical, Optical, Hydrostatical, and Pneumatical Experiments*; as performed by us: In twenty Copper Plates, briefly explained. This has been several Times

Times printed, and belongs to the Course itself. 4to. Price 5 s.

The same Year 1714, Mr. *Humphrey Ditton*, and myself published, *A new Method of Discovering the Longitude* by Signals. 8vo. The second Edition is far the most compleat; and was printed the next Year 1715. Price 2 s.

In this last Year 1715, I published *A Vindication of the Siylline Oracles*, with the genuine Oracles themselves, and the ancient Citations from them, in their Originals, and in *English*: Besides a few brief Notes. 8vo. Price 2 s. 6d.

N. B. On *Easter-Day* 1715, we began to have a solemn Assembly for Worship, and the Eucharist, at my House in *Cross-Street, Hatton-Garden*: According to the Form in my Liturgy, (about fifteen Communicants present.) On *Whitsunday* the same Year, we had a second solemn Assembly for the same Purpose: Which was continued several Years, at least three Times in a Year: At *Easter, Whitsuntide, and Christmas*.

N. B. In Pursuance of my Proposals for erecting *Societies for Promoting Primitive Christianity*, such a Society was erected about this Time: And met weekly at the Primitive Library, which was at my House in *Cross-Street, Hatton-Garden* (in which House I have heard the famous Mr. *Flamsteed* once also lived.) It lasted about two Years, from *July* 3d, 1715, to *June* 28, 1717. Of which Society, its Chairmen, and Secretary, and Rules, See Dr. *Clarke's Life*, 1st Edition Page 86—91.

However I will here add one particular Circumstance,

cumstance, not related elsewhere, which concerns this Society. When we first met, and were very desirous no Bar should be laid in the way of any that pretended to be Christians from joining with us. Mr. *Joshua Martin*, the most learned of all the People called Quakers that I ever knew, offered himself to be a Member, and was readily received as such. I then proposed, that we should use some short Collects, taken out of our Common-Prayer Book, before we began, and after we ended every Meeting, to implore the Blessing of God upon our Enquiries. To which Proposal all readily agreed but Mr. *Martin*, who intirely scrupled joining with us in such Prayers, unless when the Spirit moved him. Which occasioned a good deal of Difficulty to the Society. Yet at last we agreed to leave him to himself, to stay either with his Hat on or off, as he pleased, and he gave us leave to say our Prayers ourselves; nor did he ever disturb us: Nor was he afterward an unuseful Member, when he came to the Society. Only I cannot but observe, that when after many Years Intermission, an Attempt was made for reviving that Society, and he was desired to return to it, he commended the Design, but seemed unwilling to join in it. I suspect the Result of some of his former Enquires made him sensible that Examination would not turn out to the Advantage of his Friends, and he had not Courage enough to think of leaving them. However, I must do him the Justice to say, that he it was who first put me upon writing the Sheet I lately published, for reconciling the four Evangelists as to their several Narrations; about our Saviour's Resurrection.

The same Year 1715, I published several Papers relating to my Cause before the Court of Delegates, viz.

I. Mr. *Whiston's* Reasons against that Procedure, already mentioned.

II. The Articles exhibited against him by Dr. *Pelling* in that Cause.

III. Mr. *Whiston's* Defence of himself from those Articles.

To which was added,

IV. His Letter to Dr. *Sacheverel*.

V. His Letter to the Bishop of *London*, with the Answers.

VI. His Letter to Mr. *Broughton*, and Mr. *Broughton's* Answer, 8vo. Price 3 s. But these two last Letters being on both Sides much too warm, and of little Consequence, may be omitted hereafter: Nor need the Letter to the Archbishop of *Canterbury*, Page 96—100, be here reprinted any more; it having been printed elsewhere: Nor need the Observations on Dr. *Clarke's Scripture Doctrine of the Trinity* be reprinted here; they being printed at the End of my fifth Volume, *The Recognitions of Clement*; and the Testimonies there included, more fully in my Letter to the Earl of *Nottingham*, and its Defence; of which hereafter.

Memorandum, That a little before the famous total Eclipse of the Sun, *April 22*, this Year 1715, I published two Schemes of that Eclipse: The latter of which is inserted into that larger Collection of Schemes; and Account of that and of the next total

total Eclipse of the Sun, *May 11*, 1724, which I published a little afterward, and together, rolled, amounted to 7*s.* tho' my own later Scheme of the Eclipse, in 1715, was but 2*s.* 6*d.*

N. B. This most eminent Eclipse, 1715, was exactly foretold by Mr. *Flamsteed*, Dr. *Halley*, and myself: Its Beginning came to one Minute, and its End within four of the Calculations. And it was, perhaps, more exactly observed by the *French* Astronomers in *London*, and by our own at the Royal Society, and else where, than any other Eclipse ever was. I myself by my Lectures before; by the Sale of my Schemes before and after; by the generous Presents of my numerous and noble Audience; who at the Recommendation of my great Friend, the Lord *Stanhope*, then Secretary of State, gave me a Guinea apiece; by the very uncommon Present of twenty Guineas from another of my great Benefactors, the Duke of *Newcastle*; and of five Guineas at Night from the Lord *Godolphin*; gained in all about 120*l.* by it. Which in the Circumstances I then was, and have since been, destitute of all Preferment, was a very seasonable and plentiful Supply: And, as I reckoned, maintained me and my Family for a whole Year together.

Another remarkable Circumstance relating to this Eclipse, that I had from the Lord *Forfar*, deserves to be particularly remembered; which was this; when Mr. *Flamsteed's*, Dr. *Halley's*, and my Schemes, foretelling to a Minute, when the Sun
would

would begin to be eclipsed, and that it would be total, were cried about every where in *London*, there happened to be a *Mahometan* Envoy here from *Tripoly*, who at first thought we were distracted, by pretending to know so very punctually when God Almighty would totally eclipse the Sun; which his own Muslemen were not able to do. He concluding thus, that Almighty God would never reveal so great a Secret to us Unbelievers, when he did not reveal it to those whom he esteemed true Believers. However, when the Eclipse came exactly as we all foretold, he was asked again, what he thought of the Matter now, his Answer was, That he supposed we knew this by Art Magick; otherwise he must have turned *Christian* upon such an extraordinary Event as this was.

N. B. This Eclipse of the Sun, tho' I then did not think of it, appears now to have been a Divine Signal for the End of over-bearing Persecution in two of the ten idolatrous and persecuting Kingdoms, which arose in the fifth Century, in the *Roman* Empire, the *Britains* and the *Saxons*. See *Essay on the Revelation of St. John*, second Edition, Page 323, 324. As I look upon the numerous and remarkable Eclipses of the Astronomical Year 1736, to be the like divine Signals of the End of all Shadow of Persecution there. See the same Place of my *Essay on the Revelations*; and my intire Pamphlet upon that *Astronomical Year*, published 1737, of which hereafter.

About

About the same Year 1715, I published an Astronomical Instrument, called *The Copernicus*, for the ready Calculation and Exhibition of all Eclipses, both of the Sun and Moon, past and to come. With a small Manual of Directions for its Use. The Price of the Instrument was six Guineas; and of the Manual only 1 s. But of this Instrument before at A. D. 1710.

June 14th the same Year 1715, I sent a Letter to Mr. Lydal, Assistant to Dr. Sacheverell, on his preaching against me at St. Andrew's, Holborn, when I was present. This Letter I afterwards printed, and gave away to the Parishioners of St. Andrew's, gratis. It has been added at the End of the Collection of Papers, about my Prosecution in the Court of Delegates.

About the End of the same Year 1715, I published *St. Clement's and St. Irenæus's Vindication of the Apostolical Constitutions*, from several Objections made against them; as also an Account of the two ancient *Rules* for the Celebration of *Easter*; with a *Postscript*, on Occasion of Mr. Turner's Discourse against the Apostolical Constitutions. There was afterwards added a large *Supplement*, containing Mr. Pfaffius's Account of a most remarkable *Fragment of Irenæus's*, by him just before published. And *Justin Martyr's* Account of the *Christian Lord's Day Worship*, of Baptism, and the Lord's Supper, with Dr. Grabe's and my Notes, to shew how very agreeable this Account is to that in the *Constitutions*, 8vo, Price together 1 s.

N. B. I well remember, that the very learned Mr. *Wasse* expressed a particular Regard to this Pamphlet, as of great Force for the Justification of these Constitutions.

It may not, perhaps, be here improper to take particular Notice of that Branch of this Pamphlet which treats of the *Wednesday* and *Friday's* Stations, or half Fasts, and produces more Evidence for their Observation by the first *Christians*, than can be produced for their Observation of the Lord's Day itself, tho' both be undeniable, Page 42—48. And to note, that as the Protestants retain hardly any Traces of them, or of the other Fasts appointed by *Christ* and his Apostles in the Constitutions, so do the *Roman Catholicks*, who profess a much greater Regard to them, so far as their Church enjoins them, than the Protestants, have in Part corrupted them also, and that from their known Maxim, that *Liquidum non solvit Jejunium*, that *drinking what is Liquid does not break their Fast*. A memorable Example of which I well remember, and will here set down. I once went to speak with the learned Dr. *Woodward*, the Physician; it was on a *Wednesday*, or *Friday*, I do not know which; he offered me a Dish of Chocolate, which I refused, telling him that I kept the old Rule of *Christians*, and should not take any more Food 'till three o'Clock in the Afternoon: He reply'd, that I might drink Chocolate, if it were well mill'd, and thereby made a *Liquid*, and be fasting still: And to prove his Assertion, he produced a thin Book
in

in *Quarto*, written by a Cardinal, to that very Purpose. However, neither did the Cardinal's Authority nor Reason, move me to alter my own *Christian Practice*; nor did Dr. *Halley's* Argument in the like Case move me, when on my Refusal from him of a Glass of Wine on a *Wednesday*, or *Friday*, for the same Reason, he said, "He was afraid I had
 "a Pope in my Belly," which I denied, and added somewhat bluntly, that had it not been for the Rise now and then of a *Luther*, and a *Whiston*, he would himself have gone down on his Knees to St. *Winnifrid* and St. *Bridget*: Which he knew not how to contradict. 'Tis much safer to keep the original Rules of the Gospel, than to invent Evasions and Distinctions how we may most plausibly break them, which is the Way of the Moderns perpetually.

But now it may not be amiss to digress a little, and to give some Account of Bishop *Hoadley*, our once famous Writer of Controversy, and observe how Preferment, or the Hopes of it alter, and corrupts the Minds of Men: I call him and the rest of his Brethren, in this Paper, *Bishops*, as legally such; without determining whether he, or those others who have so often, and so notoriously, broken the Canons of the Apostles, and the known Laws of *Christianity*, both in their coming in and Behaviour afterwards, can be esteemed *Christian Bishops* or not. Now in the Year 1711, after I had published my four Volumes of *Primitive Christianity Reviv'd*, we had a Meeting at Mr. *Benjamin Hoadley's* (that was his Name then, and I do but transcribe my own Account from the Life of Dr.

Clarke, first Edition, Page 28, 29.) who upon our Debate about the Genuineness of the Apostolical Constitutions, thus declared his Mind, “ That
 “ without entring into the Dispute, whether these
 “ Constitutions were really genuine and apostoli-
 “ cal, or not, he was for receiving them: As
 “ much better than what was already in the
 “ Church.” After five Years, in 1716, Mr. *Hoadley* was made Bishop of *Bangor*. At which Time I told his Lordship, that he had now 500*l.* [it proved 800*l.*] a Year, to keep the [Primitive] *Christian* Religion out of *England*. And I think that he has since he was made a Bishop, (for he was a much better Man before,) abundantly verified my Prediction. In the first Place, he took the Bishoprick of *Bangor*, and the 800*l.* a Year, which was intended to maintain a Resident Bishop in that Diocese, and this for six intire Years together, without ever seeing that Diocese in his Life, to the greatest Scandal of Religion. He then became a great Writer of Controversy, one of the most pernicious Things to true *Christianity* in the World, as well as disagreeable to the peaceable Temper of a good *Christian*. And indeed this *Bangorian Controversy* seemed for a great while, to engross the Attention of the Publick: Altho’ when a great Friend of mine, of Ability, and at other Time of Inclination to employ his Time better, had once acknowledged to the very learned Mr. *Wasse*, who was his Friend also, that he was reading the *Bangorian Controversy*, he was justly called no other than a *Reptile* for his Pains. After this Bishop *Hoadley*
 was

was removed from the Bishoprick of *Bangor* to that of *Hereford*; and from *Hereford* to *Salisbury*; and from *Salisbury* to *Winchester*. He also, with others of his Brethren, raises an Estate out of the Revenues of the Church, for his own Family; and with the rest of his Brethren, leaves his Diocese almost every Year, to approve himself a political Bishop in the House of Lords; all in direct Contradiction to the Laws of *Christianity*. To say nothing of his second Marriage when he was old, to a young Woman; and his Exercise of his episcopal Function after such a second Marriage, in a like Contradiction to the Laws of *Christianity*. All which notorious Practices, together with the Publication of a most injudicious and unlearned Treatise about the Lord's Supper; besides his many political Writings, quite unbecoming a *Christian* Bishop, seems to me fully to have made out my original Prediction, that he has taken most effectual Care to keep Primitive *Christianity* out of these Kingdoms.

N. B. It may not be wholly improper, upon this Occasion, to say somewhat of Bishop *Hoadley's* grand Antagonist, Dr. *Snape*; who once dined with me at Archbishop *Sharp's*, with several others of the Clergy, about the Time that I was first entring on my Enquiries about *Athanasianism*; and the Discourse falling on the Boldness of my Attempt, Dr. *Snape*, as I was going away, said to me very seriously, “ Mr. *Whiston*, you are going upon a great
“ Design, I pray God direct you in what you are
“ going about.” Which is not very unlike to

what Dr. Gooch, now Bishop of *Ely*, wrote to me upon his Perusal of some of my Papers in MS. at *Cambridge*.

S I R,

I Heartily thank you for the Perusal of your Papers. I wish that every Man who means honestly, and acts fairly, may meet with, however he fails to give Satisfaction.

Your humble Servant,

T. GOOCH.

As for Bishop *Hoadley*'s Brother, Dr. *John Hoadley*, first Bishop of *Fern*, then Archbishop of *Dublin*, and lastly of *Armagh*; what I say of him in my *Life of Dr. Clarke*, Page 29, 30. is this; I cannot say the same of him that I do of his Brother, [*viz.* That he was for receiving the Constitutions, as much better than what was already in the Church,] but this I say, that he then and ever since has shewn a great Aversion to their Admission; and indeed to the Admission of any old proper *Christian* Rules of Discipline at all: And he has always esteemed me as one desirous of bringing Persecution into the Church, by my Endeavours for the Restoration of that Discipline: And no great Wonder, for I have long perceived that he and not a few others of his Stamp, and Degree of Ignorance and Folly, are not indeed quite unwilling to admit the *New Testament*, if it will bear an Interpretation

pretation fitted to their loose Way of thinking and acting; but if otherwise, they are ready to say, *We will not have this Man to reign over us.* Accordingly, when Mr. *Artbur Onslow* once acknowledged to me, that he had a Hand in recommending him to an *Irish* Bishoprick, I told him, with the utmost Warmth and Freedom, “ That I should
“ come in a Witness against him at the Great
“ Day, for his Recommendation of so unfit and
“ unworthy a Person.” And to make one so grossly ignorant, Archbishop of *Armagh*, the Seat of the most learned, perhaps, of all the Archbishops that ever were, I mean Primate *Usher*, was still more absurd and intolerable.

N. B. How little Occasion there is for writing or reading modern Books of Controversy in Divinity, in order to a Man’s Satisfaction, every one may easily perceive, if he will but believe what I assure him to be Fact, that above two Years ago, besides my former Perusals, I did myself read over all the *Christian* Writers of the two first Centuries, in their original Languages, abating the known Books of the *New Testament*, twice in the Space of five Months; and made not a few Observations upon them, which I have now by me. I also can assure him, upon those, and my former Perusals, there is hardly any Difference of Opinion in all those Writers of two Centuries. How easy therefore is it to know, and to practice, true Primitive *Christianity*; had Men but a sincere Desire to know and to practice it: Otherwise, *Non persuadebis etiamsi persuade-*

seris. But as to the Multitude of Books now in the World, I have long thought, that if ninety-nine out of a hundred of them were burnt, and destroyed, true sound Learning, and true sound Religion would be in far better State than they at present are. And now I have had Occasion to mention my great Friend, Mr. *Wasse*, one more learned than any Bishop in *England* since Bishop *Lloyd*; and of whom Dr. *Bentley*'s Saying is well known, that “When he should be himself dead, he would be the most learned Man in *England*.” I must be allow'd to enlarge upon his Concern in my Affairs, Studies, and Writings. Now it happened, that when I was first noted for an *Heretick*, about 1708, Mr. *Wasse* was put up to preach at an Archidiaconal Visitation; where he preached so heartily against me, or rather againk my Doctrine, that the Clergy came to desire him to print his Sermon: But this he refused to do; because, as he truly alleg'd, he had not examined the Matter thoroughly enough for such Publication. About the same Time, and while I was very busy in discovering that the larger Epistles of St. *Ignatius* were his genuine Epistles, but not the smaller; which at that Time Mr. *Wasse* embraced; he happened to go a Course of Experiments, under Mr. *Cotes* and myself at *Cambridge*: When he all along strenuously, and like a Critick, endeavoured to support the smaller Epistles against me: Nor did he change his Mind in that Matter, 'till the Evidence produced before our *Society for promoting Primitive Christianity*, some Years afterward, or *A. D.* 1717, was laid before him at *Ainboe*;

boe; when he intirely gave up the smaller, and admitted the larger Epistles as genuine. Nor did the same Mr. *Wasse* fully let go his Hold of *Athanasianism*, as he told me himself, 'till he saw my Demonstration, that *Tertullian's* Sort of *Athanasian* Explication of the Trinity, in his Book against *Proxeas*, was acknowledged by himself to have been taken, not from any Apostolical Tradition, but from the Montanist *Enthusiasm*: Which at the same Time satisfied Sir *Peter King* also. Nay indeed, Mr. *Wasse* was soon so far satisfied in the Truth of the *Eusebian* Doctrine, that when Dr. *Lupton* and I had long ago a Dispute at *Ainkhoe*, the Doctor looked on Mr. *Wasse* as almost as great an *Heretick* as myself. Nay, he was at last so thoroughly satisfied, that he not only had a great while omitted the *Athanasian* Creed himself, and endeavoured to persuade his neighbouring Clergy to omit it also; but, in my hearing, he publickly omitted in his Church at *Ainkhoe*, both the third and fourth Petitions of the Litany; that to the *Holy Ghost*, and that to the *Trinity*, as knowing them to be intirely unjustifiable, and unexampled in Primitive *Christianity*; as I had done the very same at *Cambridge* at first, to the great Surprize and Disorder of the whole University. He also, after he was thus fully satisfied himself, offered, as he told me, to have debated those Matters with the late Archbishop of *Canterbury*, Dr. *Potter*, then Regius Professor of Divinity at *Oxford*, and the other learned Men there; but they refused. Yet how any learned Christians can go on in the *Athanasian* Doctrines and Practices, with a
good

good Conscience, while they have now, for above thirty-eight Years together, refused all Offers for Examination, either of the *Eusebian* Doctrines, or of the Guineness of St. *Ignatius's* larger Epistles, or of the Apostolical Constitutions themselves; whence those Epistles are in great Part taken; to which they have been so honestly and frequently invited, I cannot possibly understand.

After these Persons of great Note, I shall say somewhat of another sincere Friend of mine, tho' not so well known in the World; at whose House at *Yelvertoft, Northamptonshire*, I wrote my *Address to the Princes and States of Europe*; to be hereafter mentioned: I mean my old Chamber-fellow at *Clare-hall*, Mr *John Lawrence*, who first brought me acquainted with his good Father, with whom I lived very agreeably for a Month together, at Mr. *Brown's* Beadhouse in *Stamford, Lincolnshire*; were I got acquainted with that great Mathematician Mr. *Gilbert*, Clerk; and gained some light from him in the first Elements of Astronomy, at the End of the Year 1687, and the Beginning of 1688; and where I became acquainted also with that truly great and good Man, Dr. *Cumberland*, afterward Bishop of *Peterborough*. This Mr. *Lawrence* soon became very inquisitive about Dr. *Clarke's* and my Discoveries as to the Primitive Faith, and to my Discoveries about the Apostolical Constitutions. And besides those Extracts of his Letters which have been by me produced upon other Occasions, he it was who wrote to Dr. *Clarke* that Objurgatory, but Friendly Letter about his seeming to have recanted,
upon

upon the Violence of the Convocation against him. And he it was who published that Letter and the Papers of Dr. *Clarke* in an *Apology for him*, and with his own Approbation.

And now I have spoken so much of Bishop and Archbishop *Hoadly*, of Mr. *Wasse*, and Mr. *Lawrence*, I must say somewhat of Bishop *Gibson*; one of quite another Character than the fore-mentioned Bishop and Archbishop: One that I think married but once; and changed his Diocese but once viz. from *Lincoln* to *London*: One who has written several devotional and practical Manuals, with good Reputation: One who performed divine Offices in a sober, and grave, and solemn Way, becoming a Christian Bishop: One of such great Generosity that he freely gave the 2500*l.* left him by Dr. *Crow*, once his Chaplain, to Dr. *Crow*'s own Relations: And one, who, in the Reign of King *George I.* preached against that gross Court-Foolery of *Masquerades*, and procured an Address to the King from several of his Brethren the Bishops, to put them down; tho' without Effect: Which in my Opinion was an Action both very bold, and very meritorious. This Bishop has also published several sober Pastoral Letters to his Diocese, against Infidelity. Yet all this is done in such a Way of gross Ignorance of Primitive Christianity, as if he had never heard of any other Standard but modern popish Canons, and parliamentary Laws, and political Injunctions of Princes; like the infamous Doctrine of Mr. *Hobs* of *Malsbury*. 'Tis now about 20 Years ago that I wrote to this Bishop of *London*, to call

call the Presbyters, Deacons, and Principal of the Laity of his Diocess together, in Way of primitive Christian Discipline ; and to summon withal before them Mr. *Henley* the Orator ; whose vile History I knew so well, that I offered to come and *Tell it to the Church*, according to our Saviours Rule, *Matt. xviii. 17.* In order to his Vindication of himself, or Conviction, and Exclusion from the Christian Society ; provided all were done without any temporal Penalties whatsoever : Of which true Ecclesiastical Discipline knows nothing. The Answer returned me from the Bishop by Dr. *Nathaniel Marshal* was this, “ that since no Canon [now in “ force] enabled him so to proceed, he could do no- “ thing. ” Since which Time Mr. *Henley* has gone on, for above twenty Years more, and still goes on without controul every Week, as an *Ecclesiastical Mountebank*, to abuse Religion ; to the publick Scandal of this Church and Nation. Nay, when that excellent Christian and Confessor, Mr. *Thomas Emlyn* was most unjustly and irregularly refused the Communion at *Islington*, by one of the weakest and foolishhest of our modern Enthusiasts, Mr. *Stonehouse*, then Rector of that Place ; and Mr. *Emlyn* had written a sober Christian Letter to the Bishop of *London*, to desire his Interposition for his Readmission to that Holy Ordinance, which Mr. *Stonehouse* used not till then to Scruple giving him ; he returned such an Answer, which I have seen, as refer’d the justness of his Refusal to some Civilians or Canonist only ; without any Thing in it like a Christian Bishop. I have said not unfrequently, that

that this Bishop seemed to think the Church of *England*, as it just then happend to be, established by modern Laws and Canons, came down from Heaven, with the Athanasian Creed in its Hand. Accordingly I believe my late Lord of *London*, with his Brother and Friend Bishop *Smallbroke*, took the most effectual Care of all other Bishops, that the *Eusebians* or Primitive Christians should be publickly *curst* thirteen Times every Year, in their two Dioces; by the reading the monstrous *Athanasian* Creed by their Clergy. Whether they can believe it or not; I call it a *monstrous Creed*, in the Words of the very learned Dr. *Kuster*, who to me, many Years ago called the Doctrine therein contain'd *monstrum Trinitatis*. He said also, in my hearing, upon his Perusal of the third Volume of my *Primitive Christianity Reviv'd*, what shall we say to Mr. *Whiston* about the Constitutions? What shall we say to him? As being utterly at a loss how to answer the Evidence I had there produced for them. However there was a Time, before Queen *Caroline* died, when this Bishop of *London* seemed not so obstinate in these Matters. I once waited upon him, it was probably about the Year 1735, and probably for his Subscription to my *Josephus*: He treated me very kindly; and I asked him, since he was a great Canonist, whether the Canons of the Apostles [at least the first fifty] were not Part of our own Canon Law in *England* at this Day? And if so, why they did not stand at the Beginning of his Codex; as they usually do even in the Popish Collections themselves? His Answer was, that he thought they

were

were abrogated by the 25th of *Henry VIII.* An Answer to me sufficiently strange and surprizing; who not only acknowledged no Power in any Parliament to abrogate our Saviour's own Laws, by his Apostles; but afterward found, upon farther Enquiry, that these Canons were not yet abrogated by that or any other Law in this Nation; but continue to be still Part of its Ecclesiastical Laws: But only so very good ones, as in our *wicked, silly, selfish Age*, as Dr. *Newton* justly styles it; against Pluralities, *Preface*, Page 18, are every where given up for impracticable. However, when I farther insisted with his Lordship for the Examination of the intire Apostolical Constitutions, and complained that the Labours and Studies and Books of our Divines at present were so remote from the Primitive Ages, that till they laid all the Moderns aside for a good while, and read none but the first two or three Centuries, they were incapable of judging well about that Matter: He said, that might be a good Way. And if once our Bishops would lay aside those their present unwarrantable Impositions, which can no way be supported by the Primitive Records, and fall to the Perusal of the most Primitive Ages in earnest, both the Clergy and Laity would certainly follow their Examples; and that most important Matter might soon be determined, to the greatest Satisfaction of all good Christians: Who for want of such a Standard, do rove about uncertainly from one Hypothesis, Party, or Pretender to another; nay sometimes become Scepticks or Infidels as to
our

our common Christianity itself. Moreover this Bishop of *London* did not only Patronize that horrible Curse upon the *Eusebians* or Christians, the *Athanasian* Creed, but long supported an annual Lecture, I mean that founded by the Lady *Moyer*, against the *Eusebians* or Christians, under the false Name of *Arians*: And this even since the Publication of my Pamphlet concerning *Athanasian Forgeries*, and its *Appendix, or Appeal to xxx Primitive Councils against the Athanasian Heresy*; which I venture to say it openly, have rendred all Vindications of it, in the Way of Learning, absolutely impossible. One Thing farther I have to observe in the Conduct of this Bishop, during the many Years he was the grand Recommender to Ecclesiastical Preferments at Court; viz. That he took vast Care to keep out such as were suspected not to be *Athanasians*, till at length Dr. *Rundle*, was recommended by the Lord Chancellor *Talbot*, whom I well knew to be no *Athansian*, but once a zealous Promoter of Primitive Christianity upon the Foot of the Apostolical Constitutions, till the usual Corrupter of Clergymen, the Prospect of Preferment, diverted him another Way: I say the Bishop's over-grown Zeal against his Promotion, and the over earnest Sollicitations for the easy Recovery of Tithes to the Clergy from the Quakers, at length overset him at Court, and procured his Exclusion from any such high Pretensions. And this, which is to me very remarkable, in the celebrated *Astronomical Year 1736*; as I have observed in the second Edition of my *Essay on the Revelation*, Page 320,

—324. For which Stoppage to his Career, of bringing on a *Codex Persecution*, which I was at that Time aware of, he ought sincerely to have thanked divine Providence; lest at the great Day he should have been found, not among the Orthodox Promoters of Truth, but the Heretical Persecutors of the Christian Religion.

And now I am upon the Character of our Archbishops and Bishops, particularly the late Bishop of *London*, who was once esteemed the Heir apparent of the Archbishoprick of *Canterbury*, till the unhappy Circumstances already mentioned befel him. It may not be improper to set down a large Letter of mine to Archbishop *Wake*, who in the Year 1721, united with the then Lord *Nottingham*, to bring in such a new Test upon those called *Arians*, as the Bishop of *London* himself, as it was supposed, wrote against, under the Title of *Remarks on Part on a Bill lately brought into the House of Lords*. This Paper I have by me; and it has been already mentioned Page 163 *prius*. And tho' it was not written in the least out of Favour to the *Arians*, yet did it, I suppose, help to get the Bill rejected. However my Letter to the Archbishop is so full and distinct as to need no farther Introduction; and is I think one of the most material of all the Letters that I publish on this Occasion: It runs thus *verbatim*.

Cross-

Cross Street, Hatton-Garden,
May 18, 1721.

May it please your GRACE.

TO call to Mind, that in the Summer of the Year 1710, I came from *Cambridge*, in Company with Dr. *Laughton* of *Clarehall*, who was then Tutor to a Relation of your Grace's. [*Martin Folkes*, Esq; now President of the Royal Society:] And with several of his Pupils, Members of the same College, to wait on your Grace, who at that Time was Bishop of *Lincoln*, at *Bugden*; and to desire your Permission for printing your *Translation of the smaller Epistles of Ignatius's*; (which had been before published, in your Grace's very useful *English Edition* of the *Apostolical Fathers*;) together with my own Translation of the *larger Epistles*, in my *Primitive Christianity Reviv'd*; which I was at that Time about to publish. Your Grace will also call to Mind, that upon my coming to *Bugden* you was pleased to receive me with great Humanity and Kindness; tho' you well knew what Doctrines I had then openly embrac'd, and was going to make publick: Infomuch that you was pleased, not only to grant my Request for my Use of your *Translation of Ignatius's Epistles*, as I did accordingly; but to do me the Favour of taking me into your Study, and of discoursing freely with me there about the ancient Doctrines of Christianity; and particularly of shewing me your own MSS. Collections out of the Primitive Fathers, made much after the same Manner that I had made mine; but mainly relating to that Controversy against the Pa-
S pists,

pists, wherein your Grace had been formerly engaged with so great Reputation. You was also pleased then to invite me to come over to *Bugden* another Time, to stay two or three Days with you, that you might more fully discourse with me about those Doctrines. Sometime after this, as your Grace will remember, I put into your Hands my intire *Dissertation on the Epistles of Ignatius*, before it was printed, for your Perusal, Correction, and Opinion: Which Dissertation you was pleased, after some Time, to return, without giving me either your Correction or Opinion. I also waited on your Grace, when you came to *Cambridge*, about the Month of *September* the same Year, to discourse with you farther concerning those Matters; I well remember the Time, because it was when the *Convocation* was about to sit; and when your Grace thought it very fit that my Papers should be laid before that *Convocation* before they were printed, for their *Examination*: Which Motion I, with great Readiness agreed to. You was also pleased to add this truly *honest*, truly *memorable*, and truly *Christian Promise or Declaration*, which I am sure I never shall, and I heartily wish your Grace never may forget, *viz.* “That altho’ what I then asserted
 “concerning the Trinity, was contrary to what
 “you had believed, even as *fundamental* all your
 “Life; yet did you assure me, that in case you
 “should be one of those chosen by the Convocation
 “for the Examination of that Matter, you would
 “do it with the same Impartiality, as if you had
 “never been of the contrary Opinion at all.”

Which

Which appear'd also to be, for several Years afterwards, your *real*, tho' not perhaps sufficiently *resolute* Sentiments, by your constant Conduct in your Diocese; as well as at *London*, during that Convocation wherein I was so deeply concern'd; and during that later Convocation also, wherein Dr. *Clarke* was afterward concern'd.

Seeing then your Grace well knows all this to be true, and seeing all the Nation do now know that of late Years, since you have been removed from *Bugden* to *Lambeth*, your Sentiments and Conduct have [after some Time] been diametrically opposite to your former Sentiments and Conduct, to that *prodigious Degree* indeed, that what your Grace formerly promised to *examine* with the utmost Impartiality, as possibly no other than the *genuine Doctrines of Christianity*; you now declare, in open Parliament, you would have punished, even *before*, and *without such Examination*, with the *utmost Severity*, as no better than profane *Blasphemy*; I, who among many others, am deeply concern'd in the Consequences of such an *amazing Change* in your Grace; and with Regard to whom, with all due Respect be it spoken, your Grace is not clear of your *Obligation*, by a particular *Promise*, to promote that Method of *impartial Examination*, do hereby, in a solemn Manner, in my own Name, and in the Name of many other sincere Lovers of *Truth* and true *Christianity*, humbly desire, and openly insist on such a *publick*, such an *impartial Examination*; or, at least, on as plain and publick an *Account* of your Grace's *Reasons against it*.

And here give me Leave, My Lord, to say somewhat concerning the late celebrated Performance of my Lord *Nottingham*, relating to one principal Branch of that important Argument; somewhat that was not so fit to be said in my Reply to his Lordship, but is fit to be said to your Grace, as the Head of the *English* Clergy; whose solemn and repeated Thanks, and those alone have rendred my Lord *Nottingham's* Answer so considerable. My Lord of *Nottingham*, as your Grace knows, has therein undertaken to discuss a very momentous Question, relating intirely to the Faith of the *three first Centuries and an Half*, without having so much as occasionally consulted the far greatest Part of the Testimonies produc'd in my Letters from the Writers of those Centuries; and without pretending to have himself read, by Way of Preparation, *any one of the Writers of those Centuries*, excepting the Books of the *New Testament*: Nor does his Lordship profess to have read, even them with any other Help, but that of certain modern *Atbanasian* Expositors only; and yet is this *imperfect* and *unlearned* Performance, so give me Leave to call it, cried up to the Skies: The University of *Oxford*, the University of *Cambridge*, and the *London* Clergy; three of the most learned Bodies of this Kingdom, to say nothing of the other Addressers, seem to vie one with another in their Congratulations for it, and Celebration of it. The Case is just the same, may it please your Grace, as if some honest and zealous *Presbyterian* Nobleman, belonging to the Kirk of *Scotland*, that had frequently read the *New Testament*,

ment, with *Beza's* and Mr. *Baxter's* Annotations; and had read Mr. *Clarkson* against Episcopacy, and two or three more modern Writers of that Side, should pretend, without having even occasionally consulted much the greatest Part of the ancient Testimonies for Episcopacy; or indeed, himself, read any one of the ancient Writers themselves, to *determine* that Controversy, and to *demonstrate* that Episcopacy was not the Government of the Church, during the four first Centuries. What Opinion would your Grace, and the other real Masters of *Christian* Antiquity, have of the Value of such a Performance? But suppose you should farther hear, that the University of *Glasgow*, the University of *Aberdeen*, &c. and the Clergy of *Edinburgh*, to say nothing of the Classical Consistories in the Country, were busy also in returning this honest and zealous Nobleman solemn *Thanks*, for that *imperfect and unlearned* Treatise; and perhaps, celebrate it as *unanswerable*. What Opinion would your Grace, and the really Learned have of such a Procedure? The Application is easy. I do not mean this for Derogation to my Lord *Nottingham*; his Answer is no ill one, for an *English* Temporal Peer; and shews that his Lordship has been very much, and very religiously conversant in his *Bible*, and in several good Commentators of the Church of *England*; and has a serious Regard to what his Education and Studies have recommended to his Belief, and Practice as genuine *Christianity*; which are Qualifications so very uncommon, and so very valuable, especially

pecially at this Time, in an *English* Temporal Peer, that his Lordship justly deserves very great Commendations on these Accounts. But how honourable so ever it be for an *English* Peer among the Laity, to be able to write such an Answer, I venture to say it is not at all honourable for those learned Bodies of the *Clergy*, to have so solemnly celebrated that Answer, as if it were a really learned and considerable Performance, and likely to contribute to the Determination of the Controversy itself. They must themselves be very weak, and very much unacquainted with *Christian* Antiquity that think so. Nor indeed have I heard that any one truly learned Master of *Christian* Antiquity, has ever said so. What is then the Meaning of all these learned Thanks, and this learned Noise from the *Clergy* about my Lord *Nottingham's* Answer? I believe the thinking Part of Mankind observe, that to the *Answer* itself there is a *Postscript*, wherein my Lord *Nottingham*, an eminent Peer of *Great Britain*, has openly declared for *Church Power*, and for *Persecution*; and that *Hinc illæ Laudes! Hinc Gratiæ*. But those last Words, *Church Power* and *Persecution*, brings me naturally to the present Bill for *Subscriptions*, and for an *Inquisition* to support them. Yet certainly, my Lord, this unhappy Nation has of late had *Oaths* enow, *Tests* enow, *Subscriptions* enow imposed upon them: Certainly this unhappy Nation has, and that in great Measure by such Means, sufficiently sunk the real and consciencious Regard to Almighty God; to his

true

true Religion, and to all common Honesty, Justice, Truth, and Integrity; unless the Nation be resolv'd utterly to exclude those few, very few honest Men, and sincere *Christians*; I mean those who are such by through Examination and Conviction; who still remain, from the common Privileges of *Men* and of *Christians*, on that very Account; and of set Purpose determine to select those, and those only, for Indulgence and Preferment, who with or without Conviction, according to Mr. *Hobbs's* Notion, will always be as near as possible, to the legal and establish'd Religion, whatsoever it be. Nor indeed, My Lord, if the Publick proceeds much farther in this Way, will there be almost any openly honest Men, and sincere *Christians* that dare to appear publicly in these Kingdoms. However, My Lord, if the Church and State do resolve to quench those small Remnants of Learning, Justice, and Integrity, which still remain among us, by the Introduction of an *Holy Office* into these Kingdoms, with your Grace at the Head of it; it would certainly be convenient, for its future Reputation, that the *several Sorts of Blasphemy* referred to in the present Bill, may be distinguish'd by *several Sorts of Penalties*; and that *Blasphemy* against *Almighty God* himself; or against his *Only Begotten Son*; or against his *Holy Spirit*, should be punished somewhat more severely than *Blasphemy against Athanasius*: Which yet I perceive is not taken Care of in this Bill; which *Emendation* I would therefore humbly offer to your Grace's Consideration. I conclude with two plain

Observations ; the one made by an honest *Italian*, who in the Sincerity of his Soul turned *Protestant*, and came into *England* in Expectation of finding true Religion and Piety to flourish here ; it was under the Ministry of the Earl of *Oxford*, when upon his great Disappointment, he said to me with great Grief, *No Religion in Italy: No Religion in England: All Politicks, Politicks*. The Author of the other shall be nameless, but he is one that for some Time has carefully observ'd the Circumstances of Ecclesiastical Affairs, and of the principal Ecclesiastical Persons in these Nations ; and begs of your Grace, and of all others concern'd, seriously to reflect upon it, before it be too late. *Happy*, said this Person, *is that Man who is not made a worse Christian by being made a Bishop ; and thrice happy that Man who is not made a much worse Christian, by being made an Archbishop*.

I might here add somewhat concerning certain Discoveries of my own, of very great Consequence, as to the sacred Scriptures, and particularly the sacred Chronology that lie now by me, no Ways unworthy of your Grace's, or of the Learned's Consideration, and Patronage: The Substance of some Part whereof I had, indeed, thought long ago to have communicated to your Grace, before it were printed ; but since you seem to me now to have engaged yourself for modern *Church Power*, instead of Primitive *Christian Discipline*, and for *Persecution* instead of *Examination* in the most sacred Matters: I have no more to say, but shall
forely

forely lament your Grace's *Fall* from your old *pure and peaceable Christianity*; as did the *Athanasians* the *Fall* of the Great *Hosius*, from their novel and pernicious *Heresy*. I am, my Lord,

Your Grace's very humble Servant,

WILL. WHISTON.

P. S. Since I have above made mention of your Grace's very useful *English* Edition of the *Apostolical Fathers*, give me Leave to set down here a famous Passage out of the Principal of those Fathers; I mean *Clement* of *Rome*, one so little favourable to the *Athanasian* Doctrine, that it was with some Difficulty that he escaped the Censure of *Blasphemy* from *Photius* on that Account, *Cod.* cxxvi. and yet one whose Name your Grace, with all the learned *Christian* World, own, after *St. Paul*, to have been in the *Book of Life*, *Philip* iv. 3. And see what he thought of *Persecution* and of *Persecutors*; even in Cases where the pretended Criminals had the Charge, at least, of contradicting some *Fundamentals* of the establish'd Religion, if not of *Blasphemy*, and of *Atheism* also laid upon them, in order to cover the *Barbarity* of their Enemies Proceedings against them. The Words are these, according to your Grace's own Version, Page 36. "Look into the Holy Scriptures, which
"are the true Words of the Holy Ghost. Ye
"know that there is nothing Unjust or Counterfeit
"written in them. There you shall not find that
"righteous

“ righteous Men were ever cast off by such as
 “ were good themselves: They were persecuted,
 “ ’tis true, but it was by the Wicked and Unjust:
 “ They were cast into Prison; but they were cast
 “ in by those that were unholy: They were stoned;
 “ but it was by Transgressors: They were killed;
 “ but by accursed Men, and such as had taken up
 “ an unjust Envy against them: And all these
 “ Things they underwent gloriously. For what
 “ shall we say, Brethren? Was *Daniel* cast into
 “ the Den of *Lions*, by Men fearing God? *Ana-*
 “ *nias, Azarias, and Misael*, were they cast into
 “ the Fiery Furnace, by Men professing the excel-
 “ lent and glorious Worship of the most High?
 “ God forbid! what kind of Persons then were they
 “ that did these Things? They were Men abomi-
 “ nable, full of all Wickedness; who were incensed
 “ to so great a Degree, as to bring those into Suf-
 “ fering, who with a holy and unblamable Pur-
 “ pose of Mind, worshipped God: Not knowing
 “ that the most High is the Protector and De-
 “ fender of all such, as with a pure Conscience,
 “ serve his holy Name: To whom be Glory for
 “ ever and ever, *Amen.*

N. B. That I sometimes comply with Custom as
 to the Denomination of great Men, both in Church
 and State, to prevent giving too much Offence:
 Such as *His most Excellent Majesty: His Royal*
Highness: His Grace: The most Reverend or
Right Reverend Father in God, &c. Without be-
 ing quite satisfied, with the Justness of such flat-
 tering

tering Titles, as *Elibu* calls them, *Job xxxii. 21.* or their perfect Agreement with the sacred Writings : Which rather, on all Occasions, aim to dreprefs human Pride and Vanity, and to exalt the divine Omnipotence and Authority. Accordingly, when the present Bishop of *Durham* had once told me of a Doubt he had, whether *Linus* mentioned by *Paul* with his Mother *Claudia*, (for so the Constitutions inform us she was *vii. 46.*) *2. Tim. iv. 21. Eubulus greeth thee, and Pudens, and Linus, and Claudia, and all the Brethren*: With no other Note of Dignity than as *one of the Brethren*, could be the then great Bishop of *Rome*; as all the Ancients agree he was. I reply'd “Bishops My Lord were not “ then *Right Reverend Fathers in God*; ” which quite silenced the Objection. And indeed not only the *Corinthians*, in writing to *Paul* the Apostle, in their Epistle preserv'd by the *Armenians*, stile him no other than their *Brother Paul*: But God himself made a Law for the Kings of *Israel*, that *they should not have their Hearts lifted up above their Brethren*; meaning their Subjects. *Deut. xvii. 20.* And truly 'tis to me not a little Shocking, who have long convers'd with plain *Clement, Bishop of Rome*; plain *Ignatius, Bishop of Antioch*; plain *Polycarp, Bishop of Smyrna*; and the rest of the most Primitive Bishops, to come down to, *The most Reverend Father in God Lancelot, late Lord Archbishop of York*: *The most Reverend Father in God, John late Lord Archbishop of Dublin, and then of Armagh*: *The Right Reverend Father in God John, late Lord Bishop of Landaff*: *The Right Reverend*

verend Father in God Richard, late Lord Bishop of Lincoln: The Right Reverend Father in God Robert, late Lord Bishop of Ely: To say nothing of any now alive: And to compare the admirable Characters, but humble Titles of the former, with the poor Characters, and swelling Titles of the other. *My Brethren these Things ought not so to be.*

And now having had Occasion lately to mention Dr. Rundle, as one vehemently opposed by the Bishop of London, when the Lord Chancellor Talbot recommended him to the Court for a Bishoprick; and his Character and Affairs having made a very great Noise, it is fit that I, who knew him long and intimately, should a little enlarge upon him in this Place. I was acquainted with him first at Oxford in the Year 1712, when I came thither to search for Records, relating to the Apostolical Constitutions; and when I was endeavouring to form our *Society for Promoting Primitive Christianity*. He was of *Exeter College*; and soon introduc'd himself and his Tutor Mr. Rennel into my Acquaintance: They both seemed very sensible of modern Errors and Corruptions; and very ready to join with me for restoring Primitive Christianity; but Mr. Rennel always seemed to think Oxford could not afford any but themselves as willing to join in such a Society. When Mr. Rundle came afterward to London, he became an hearty and zealous Member of our Society; and introduced into it another excellent young Man, Mr. Talbot, the Son of Bishop Talbot, who afterwards took Holy Orders, but died very young; tho' not till he had recommended
to

to his Father, who was then Bishop of *Oxford*, but afterwards of *Durham*, not only Mr. *Rundle*, but several others of his intimate Friends ; who were greatly prefer'd by him, and at the late Queen's Recommendation before she died, have by the King been still higher prefer'd to be Bishops or Deans ; and have I think, been some of the best that have been prefer'd in this Reign. Dr. *Rundle* in particular was taken into the Bishop's Bosom, and Family ; and thence came into the great Favour of another of that Bishop's Sons, the truly excellent Lord Chancellor *Talbot*, (whose sudden Death was the most greatly lamented by good Men, of almost that of any one, in this Age.) However, before this Time, and before Mr. *Rundle* entered into Holy Orders, he became so disgusted at the corrupt State of the Church, and at the Tyranny of the Ecclesiastical Laws, that he sometimes declared against obeying them, even where they were in themselves not unlawful ; which was farther then I could go with him. For altho' I think our Saviour never gave even the Apostles themselves, much less any modern Synods or Convocations, any Power to make new Laws for Christians ; he having himself delivered such a Body of Laws to the Apostles, and they to us in their Constitutions : Yet in Cases where they are silent, and the Injunctions lawful, I always aim to go by St. Paul's excellent Rule, *As far as is possible, and as much as lieth in you, live peaceably with all Men.* Rom. xii. 18. Which is, I confess, the proper Foundation of my Obedience in such Cases. Now at this Time, when he had no Design to take Orders,

ders, but rather desired to proceed in my downright upright Way, and to hazard all he had for promoting Primitive Christianity, he was recommended to *John Cater* of *Kempston* Esq; near *Bedford*, to teach his only Son; where I was once with him; and where another Time my old Friend Mr. *John Lawrence* was with him; whose Character, at that Time of his Life, take from the same Mr. *Lawrence's* Letter to me. “ When I came from *Aynho*,
 “ I found a Letter from Mr. *Cater* inviting me to
 “ *Kempston*, whither I accordingly went.—And
 “ because I found there the most agreeable Conversation, especially in Mr. *Rundle*, I could not
 “ but communicate to you some Part of my Pleasure, after a pretty deal of Persecution I have
 “ met with from my Neighbouring Clergy. I was
 “ surpriz'd to find so young a Man, (to my Shame,
 “ who am fifteen Years older) so ready in the
 “ Fathers and Ecclesiastical History; and indeed
 “ so learned in all Sciences; but what gives a
 “ Luster to all, so strictly sober, serious, conscientious, (what shall I say) so daringly good
 “ and honest in Principle, that I thought myself to
 “ live amongst the Primitive Christians in the first
 “ Century.

But now when I was busy in looking into the Character of old Christian Books, and had a great Mind to have the Sibylline Oracles, so frequently quoted by the Primitive Christians, thoroughly enquired into, I desired Mr. *Rundle* to undertake that Work; but he soon found the Task too hard for him; so I was forced to examine them myself,
 with

with the very kind and very valuable Assistance of my Son-in-Law, *Samuel Barker*, Esq; of *Lyndon*, in the County of *Rutland*. [Whose *Hebrew Grammar*, which he has been so many Years about, if once perfected, and published, would shew how much original Authors, even in understanding that Language, would outgo all the modern *Hebrew Grammars* whatsoever.] Of which Oracles I have spoken already. But now I have mentioned my Son-in-Law, Mr. *Barker*, and his Assistance of me in this particular Case, I must do him the Justice to own farther, his very great Assistance to me on many other Occasions also; not only by furnishing me with many of the best ancient Books, proper to my Designs, which I was no way able to Purchase myself, but by adding frequently his own great Sagacity and Exactness in Examination, to my own Discoveries; in which Assistance none but my old bosom Friend, Mr. *Richard Allen*, Fellow of *Sidney College, Cambridge*, of whom I have made frequent mention in my Writings, but now in *Paradise*, can at all be compared to him. Nor is it easily possible for one Man to be more obliged to another than I and my Family have long been to Mr. *Barker*, may God Almighty reward him for the same both in this and the next World.

Now altho' Mr. *Rundle* was at first so zealous for Religion, as a Member of our Society, yet did not he keep himself in so temperate and abstemious a Way of living, as one that seemed disposed to be a Confessor ought to use himself to; which made that real Confessor, Mr. *Emlyn* then say, “ that
Mr.

“ Mr. *Rundle* did not seem cut out for such Suffer-
“ ings, as Confessors are to expect. ” Accordingly
Mr. *Rundle* once invited me to eat a Cheese-cake, as
he termed it, with Mr. *Talbot* ; and himself: To which
Invitation I agreed, without Suspicion of any parti-
cular Design. But when I came I found such a Colla-
tion of Wine and Sweat-meats prepared, as little cor-
responded to the Terms of the Invitation. After some
Time the grand Secret was disclosed, and I was in-
formed that they were both determined to sign the
thirty-nine Articles, and take Holy Orders, and
Preferment. This greatly surpriz’d me, and occasi-
oned this short but sharp Answer from me ; “ I
“ understand you well ; you are going to leave
“ the Paths of Uprightness to walk in the Ways of
“ Darknefs, and I will have nothing more to do
“ with you.” Now what wonder soever may
possess other People, at this my Surprize and An-
swer, Mr. *Arthur Onslow*, sometimes Chairman of
that Society, and one that held a frequent Correspon-
dence with Mr. *Rundle* by Letters, for a great
while together, before this Time, will not I am
confident wonder at either of them ; to whom I
appeal upon this Occasion. From this Time an in-
tire Breach was made between Mr. *Rundle* and me
for many Years, insomuch that he was afraid to
meet me, my Reproofs were so Sharp, and he was
so little able to bear them. However, when he had
taken his Doctor’s Degree, and great Preferment
at *Salisbury* and *Durham*, I was informed, that tho’
he had appeared so zealous before for the genuine
Antiquity of the Apostolical Constitutions, he said
now,

now, they were not written 'till the fourth Century; I reply'd, severely, "Make but Dr. *Rundle* Dean of *Durham*, and they will not be written 'till the fifth Century." Nor did the Doctor's great Preferment succeed well with him; while by indulging himself in fine costly Eating and Drinking at *Durham*, he so spoiled the Tone of his Stomach there, that it never recover'd its natural Temper, even when he lived very abstemiously afterward. But then it must be observed farther, that after many Years had cooled much of that Vehemence which I long had used towards him, a Specimen of which the Reader may see in my Life of Dr. *Clarke*, Page 38, 39. and when we were come into a kind of Friendship again, (as I must do him the Justice to say, he was always of a very kind, generous, friendly Disposition, and afforded me in particular, considerable Assistance in the last Years of his Life, and even near the very Time of his Death, when he wrote me a kind Letter to send for ten Guineas, when he was hardly able to write; and therein desired ἀληθεύειν ἐν ἀγάπῃ to his last Moments) when I say we came into a kind of Friendship again, it happened that an unlucky Imputation was laid upon him by Mr. *Venn*, Minister of St. *Antholin's*, one that I was well acquainted with, and had a good Opinion of also; as if Dr. *Rundle* had spoken sceptically concerning *Abraham's* offering up his Son *Isaac*. I never met with the Words charged upon him, so I cannot give them my Reader; the Discourse was in the Company of Dr. *Robert Cannon*, when Mr. *Venn* was by: This

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was

was so charged upon him by Mr. *Venn*, in a Letter to the Bishop of *London*, and the Charge so prosecuted, that it was likely to be urged publickly and legally against him, when Dr. *Rundle* was to be confirmed by Dr. *Paul*. I being, as I have already said, well acquainted with the Accuser and the Accused, went to them both; and upon hearing what Mr. *Venn* testified, and knowing that Mr. *Chubb*, of *Sarum*, with whom Dr. *Rundle*, as Archdeacon there, was well acquainted, had taken particular Offence at that Part of the Sacred History, and had published a Pamphlet against it, which I had seen; and thence began to be very sceptical: I suspected strongly that Dr. *Rundle* had been to blame, and had said more than became a Believer of the *Bible* to say. Accordingly I went to him, and told him of my Suspicion: Dr. *Rundle*, in his Answer, utterly denied the Charge: But still did not impute any wilful Falsehood to Mr. *Venn*; but rather thought the Words might belong to Dr. *Cannon*, and by a Mistake of the Speaker, be ascribed to him: Which Dr. *Cannon*, we all knew used to say, that “If he had been a Justice of Peace in the Days of *Abraham*, and seen him about to offer up his Son for a Sacrifice, he would have laid him by the Heels.” I charged Dr. *Rundle* farther, that there was Reason to suspect he had learned that Profaneness of Mr. *Chubb*’s Pamphlet, or his Conversation upon it. He reply’d, that Mr. *Chubb*’s Pamphlet did not come out ’till a Year or two after this Conversation, whence arose the present Imputation. In this I did not

not then believe him; but upon my going home, I soon light upon the Pamphlet itself, and found it was as Dr. *Rundle* said. Whereupon I went again to Mr. *Venn*, and told him, that since this Suspicion of mine about Mr. *Chubb*, proved groundless, I, who had known Dr. *Rundle* so many Years, knew no Reason for any such Suspicion upon him: Which I also went and told my old and faithful Advocate Dr. *Paul*; and assured him that there seem'd to be no sufficient Reason for Mr. *Venn*'s Accusation, or for Dr. *Rundle*'s Rejection upon that Account.

And now having given some Account of several of our present Bishops, and almost all of them political Bishops also, who spend so much of their Time, not in their own Dioceses, where they ought both to live and die, but in the capital City, and in Parliament: It may be worth our while to take some Notice how little Good they do there, either to Learning, Morality, or Religion; they being too well known to be little better than Tools of the Court, to merit better Bishopricks by voting as they are directed; which they seldom fail to do. Yet has there lately been two Cases, when the Business they were to do was so prodigiously Gross, one of which was the last Gin Bill, (which Gin is, by one of the best Judges, estimated to kill no fewer than 100,000 poor People in *Europe* every Year, and by some Examples that I have known, I deem that Estimation not very extravagant) that not one single Bishop could be prevailed on to vote for it: Nay, some of them were so

unusually bold, as to speak against it. Now what was the Consequence of this unanimous Opposition? Why the Bill went through the House of Lords notwithstanding; and stands as an Act of Parliament, assented to by the *Lords Spiritual*, as well as *Temporal*, at this Day. Which Thing puts me in mind of an Answer the Lord *Carteret* made sometime since to Bishop *Hare*, who when he complained of the hard Words that Lord had given some of the Bishops in a Speech in the House of Lords, put him in mind, that his Lordship might one Day be a Minister of State himself, and might then want the Bishop's Votes. This Lord replied, "If I want you, I know how to have you." The Meaning of which Words are easily understood, without a Comment. In short, I cannot but esteem Bishops in the House of Lords, to be the very greatest Grievance of *Christianity* now in these Kingdoms, and utterly contrary to the Laws of the Gospel, See my *Christian Discipline*, Page 62.

I now come to Mr. *Chubb* of *Sarum*, already mentioned, who from one of the most judicious *Christians*, without a learned Education, that I had then met with, when he published, or rather I published for him, his *Eight Arguments on the Supremacy of the Father*, A.D. 1714. seems to have degenerated into the directly opposite Character of one of the most foolish and injudicious of our modern Unbelievers, as a Comparison of his *first* and *last* Books will demonstrate: And since I was the Person who introduc'd him into our Society for *Promoting Primitive Christianity*, and took Care of the Correcting the

the forementioned first and best Book that ever he wrote; and besides introduced him into the Favour and Family of Sir *Joseph Jekyl*, who allow'd him an annual Salary; and when I thought myself obliged to inform Sir *Joseph* afterward, that he was become a Sceptick, and to caution him against procuring himself a Blot, by openly supporting him; (tho' I never desired him to diminish his Assistance to him in private:) He was not willing to believe my Representation; which yet Time has too certainly verified. Since I say this is the Case, I think myself greatly obliged to give some Account of him, for the Satisfaction of the Publick, and of Posterity, who may light upon his Pamphlets, which are become very common. Now it happened that some Years after the Publication of his *Eight Arguments*, about 1717, or 1718, I was informed that Mr. *Chubb* was becoming a *Socinian*, at the same Time that he owned that the *New Testament* favoured those called *Arians*, which indeed he had fully demonstrated in his first Book. Upon this I wrote him a friendly Letter, which I cannot find any Copy of; it contain'd a Caution, and a Prediction, that he would turn a *Sceptick*; which his Answer did by no Means clear; and which his later Writings too fully justify.

It was not, I think, very long after these Letters, that I was informed, that what I foreboded proved true; and that Mr. *Chubb* was become a great *Sceptick*, not only in Revealed, but in Natural Religion also; and had written against Mens Obligations to *Pray to God*, as what could not be

justified by Reason; tho' he did not then disown the Obligation to *Thanksgiving* for Mercies received; tho' I imagine a very little Alteration in a Train of Thoughts, might as well have determined *for Prayer*, and *against Thanksgiving*. I never saw this Pamphlet of Mr. *Chubb's* myself, that I can remember, for I think it was never printed; but had this Account from Mr. *Thomas Emlyn*, who saw it. About this Time also it was, I suppose, that he wrote his *Previous Question*, against the Morality of that most eminent Act of Obedience in *Abraham*, when he went to offer his Son *Isaac* as a Sacrifice to God. This Pamphlet gave me the Occasion of writing a short Treatise, *Concerning God's Command to Abraham to offer up Isaac his Son for a Sacrifice*: Which I afterward made the third Dissertation prefixed to my *English Josephus*, and which I found gave great Satisfaction to the Inquisitive; for it was chiefly Mr. *Chubb* that I had in View, when I said near its Beginning, that "This
 " Command is become *a Stone of Stumbling, and a*
 " *Rock of Offence* among us; and that sometimes
 " to Persons of otherwise good Sense, and of a religious Disposition of Mind also." But as to Mr. *Chubb's* later Writings, I perceive they are so wild and extravagant, that I shall say nothing more about them; but put Men rather in mind of the Words of a wiser Man than either he, or any of his Followers, which I recommended to him before, in the forementioned Dissertation; I mean *Solomon: Trust in the Lord with all thine Heart, and lean not to thine own Understanding. In all thy*
Ways

Ways acknowledge him, and he shall direct thy Paths. Be not wise in thine own Eyes. Prov. iii. 5, 6, 7. Nor are the late wild Writings of Dr. Morgan, and Mr. Elwall considerable enough to deserve a Place in this Account, nor was I so deeply concerned about them myself, as to require me to pursue this Digression any farther on their Account; only so far, that I think those who preach or write oppositely against such as those do them a great deal too much Honour. If they can fully prove any of the Prophecies or Miracles, by which the *Jewish* and *Christian* Religion are supported to be false, they ought to be heard; but while that is not pretended to, *Nicodemus's* Words to *Jesus* of *Nazareth*, are so perfectly agreeable to common Sense, and the Light of Nature, that all Pretences to the Contrary are absurd and unreasonable, in the highest Degree, *Rabbi, We know that thou art a Teacher come from God; for no one can do the Miracles which thou dost except God be with him. John iii. 2.*

N. B. It deserves greatly to be observed, that abating the present Mischief our modern Writers against the *Christian* Religion do to the weak and wicked Part of this foolish Age wherein we live, they at the Upshot have mightily tended to strengthen and support it, by affording Occasion for the truly Learned to examine its Foundation deeper than they had formerly done. Thus Mr. Chubb's Pamphlet against *Abraham's offering up Isaac*, gave me, as I have already said, Occasion of fully clearing that Matter, in my Dissertation

thereto relating: Thus Mr. *Collins's Grounds and Reasons*, which pretended to prove that *Christ* and his Apostles depended on double Senses of Prophecies, occasioned my Discovery, that no such double Senses were heard of till the fourth Century of *Christianity*. The same Book occasioned me to write that Sheet of *Proposals*, which demonstrated that almost all Mr. *Collins's* Assertions in Opposition to the *Bible* were utterly groundless and indefensible: And the like might be observ'd of almost all the other Pamphlets written against *Christianity*, in this and the last Age. Nor indeed, as I verily hope, will all the other Follies, and Enthusiasms, and Disorders, of the present Churches and Parties, end in any Thing else at last, than in sober Persons, of all Persuasions, laying aside their several Peculiarities in Religion, and uniting in truly Primitive *Christianity*, as it stands in all the original Records of the Gospel; and principally in the Apostolical Constitutions; which, if it please God, may I myself live to see also. *Amen.*

In 1716, I published an Account of a surprizing Meteor [or Northern Light,] seen in the Air *March 6th*, 171⁵/₆ at Night; containing,

- I. A Description of this Meteor from the Author's own Observations.
- II. Some historical Accounts of the like Meteors before; with Extracts from such Letters and Accounts of this as the Author has receiv'd.
- III. The Principal Phænomena of this Meteor.
- IV. Conjectures for their Solution.

V. Reasons

V. Reasons why our Solutions are so imperfect.

VI. Inferences and Observations from the Premises. 8vo. Price 6 d.

N. B. Whatever Hypotheses have been thought of about these Meteors or Northern Lights, none do pretend to give any sure Account why they were for above 20 Years together so much more frequent than in former Ages; which Fact I know to be undeniable. However, the usual, if not constant Direction of the Line thro' the Middle of the Bases of these Steams, of about 15° or 16° Westward from the North, as all horizontal magnetick Needles do here decline at this Time: And the Center of their Cupola, when compleat, usually, if not constantly reclining Southward nearly as much from the Vertex, as all the magnetick Meridians in *England* do, seem evidently to imply that they are no other than *magnetick Effluvia* that occasion them. Tho' how the particular mechanical Causes or Circumstances thereof do at present act, in their Production, is not known. Dr. *Halley* imagined, that one Side of each Particle was light, and the other dark, and the light Part was still toward the South; but could give no probable Cause of such a Diversity and Position, and so could afford us no real Satisfaction.

In this Year 1716 I published *An humble and serious Address to the Princes and States of Europe, for the Admission, or at least open Toleration of the Christian Religion in their Dominions.* Containing,

I. A Demonstration, that none of them do, properly speaking, *Admit*, or openly *Tolerate* the Christian Religion in their Dominions, at this Day.

II. The true Occasions why it is not *Admitted*, or openly *Tolerated* by them.

III. Some Reasons why they ought to *Admit*, or at least openly *Tolerate* this Religion.

IV. An earnest *Address* to the several European Princes and States, grounded on the Premises, for the *Admission*, or at least open *Toleration* of the same Christian Religion in their Dominions. 8vo. Price 1 s.

N.B. Tho' this Pamphlet has now been published above 30 Years, yet has it been hitherto without a Reply. And the Reason is, because what Doubts soever may be moved, whether *Clement* of *Rome* wrote the Apostolical Constitutions, the only Books that pretend to be an entire original System of the Christian Religion, from the Mouths of the Apostles, at their five Synods or Councils, which I take to be the plain Truth of the Case ; yet it is undeniable that they contain an authentick Account of the Worship, Discipline, and Institutions of the Gospel of CHRIST, and of the whole Christian Oeconomy, both for Faith and Practice, as they were left by the Apostles, and their Companions, in the latter End of the first, and former Part of the second Century, till the Martyrdoms of *Ignatius*, *Justin Martyr*, and *Polycarp*. Which is most evident in even the bare Notes of *Cotelerius*'s themselves ; which I remem-

remember to have heard Dr. Grabe call *Aurea Notæ*, *Golden Note*; as well as more fully in my *Third Volume of Primitive Christianity reviv'd*, and other later Writings; as also in Mr. Baratier's Vindication of them, out of *Epiphanius* himself; who directly attests that they certainly contained the genuine Laws of Christianity.

It may not be amiss to take Notice here of the Consolation I used to receive by *Milton's* Character of the Seraph *Abdiel*, who was the *only one* of the innumerable wicked Crew of invisible Beings who continued obedient to GOD and his MESSIAH, when all the rest fell: It so near fitting my Case, who have almost alone attempted to restore Primitive Christianity, when the rest of my Fellow-Labourers seemed to give it up, and to content themselves with the Hopes of getting rid of the *Athanasian* Heresy only; that I could not but frequently solace my self with it: Which, with due Allowance for human Frailty in the Application, shall be here all set down *verbatim*:

So spake the Seraph *Abdiel*; faithful found
Among the Faithless; faithful only He.
Among innumerable false, unmov'd,
Unshaken, uneduc'd, unterrify'd,
His Loyalty he kept, his Love, his Zeal.
Nor Number, nor Example with him wrought,
To swerve from Truth, or change his constant
Mind;
Tho' Single.

The

The friendly Powers, do time receive
 With Joy and Acclamations loud, that One ;
 That of so many Myriads fallen yet One
 Return'd, not lost. On to the sacred Hill
 They led him, high applauded ; and present
 Before the Seat Supreme. From whence a Voice,
 From midst a golden Cloud, thus mild was heard :
 Servant of God, well done : Well hast thou fought
 The better Fight ; who single hast maintain'd
 Against revolted Multitudes the Cause
 Of Truth ; in Word mightier than they in Arms :
 And for the Testimony of Truth hast born
 Universal Reproach, far worse to bear
 Than Violence. For this was all thy Care
 To stand approv'd in Sight of God, tho' Worlds
 Judg'd thee perverse.

Which last unspeakable Reward of all my honest,
 tho' imperfect Endeavours, I have long used for
 the Restoration of this most desirable Thing, Truly
Primitive Christianity, may our Saviour allot me
 at the great Day. *Amen ! Amen !*

In the Year 1717 I published *Astronomical Principles of Religion*, Natural and Reveal'd. In 9 Parts.

I. *Lemmata*, or the Known Laws of Matter and Motion.

II. A particular Account of the System of the Universe.

III. The Truth of that System briefly demonstrated.

IV. Cer-

IV. Certain Observations drawn from that System.

V. Probable Conjectures of the Nature and Uses of the several Celestial Bodies, contained in the same System.

VI. Important Principles of Natural Religion, demonstrated from the foregoing certain Observations.

VII. Important Principles of Divine Revelation confirmed from the foregoing probable Conjectures.

VIII. Such Inferences, shewn to be the common Voice of Nature and Reason; from the Testimonies of the most considerable Persons in all Ages.

IX. A Recapitulation of the whole; with a large and serious *Address* to all, especially to the Scepticks and Unbelievers of our Age.

Together with a *Preface*, of the Temper of Mind necessary for the Discovery of Divine Truth: And of the Degree of Evidence that ought to be expected in Divine Matters. 8vo. Price 5 s. The second Edition was printed 1725.

In the same Year 1717, I improved some Hints I had preserved ever since I was a Member of the University of *Cambridge*, and in particular when I was Fellow of *Clarehall* there, under the Titles of *Emendanda in Academia*; & *Emendanda in Collegio*; and presented them to several of my Friends, who
were

were most likely to have it in their Power to promote a Reformation. Those about the *Collège* I have not preserv'd, and so can say no more concerning them. But the others were preserv'd, and very well received by my Friends : The Emendations were agreed to be in general very right and good ; while yet none of them put forward towards the Reduction of them into Practice. They have been already set down *pag.* 31, 34.

In *August*, this Year 1717, I drew up a very small Paper, containing a *Sketch* of my Reasons for that Opinion I had long embrac'd, and intimated to the World, against the Eternity of Hell-Torments, in my *Reason and Philosophy no Enemies to Faith* ; which was a Branch of my *Sermons* and *Essays*, published *A.D.* 1609. *p.* 219, 220, 221. See also before, *p.* 145. But since I vastly enlarged those Reasons, and publish'd a distinct *Pamphlet* upon that Subject afterward, of which Mention will be made in due Place hereafter, I say no more about it in this Place. Only that Dr. *Lee*, in his excellent Exposition of the *Seven Visions of Esdras*, which I read over more than once, in Manuscript, long ago, and which are now in Mr. *Law's* Hands, is clearly of the same Opinion ; and blames our later Divines for their Rashness in that Matter.

About this Year 1717, I was desired by a learned *Frenchman*, Mons. *La Roch*, to draw him up, myself, such an *Epitome* of my *New Theory of the Earth*, as he might translate and insert into his French *Bibliothèque Angloise* ; which at his Desire I did accordingly. This *Epitome* is the IVth Article
of

of the second Part of his third Tome for 1718. pag. 410, 441. It is also added as an *Appendix* to the fifth Edition of my *New Theory*, in *English*.

About the same Year 1717, it was that I perused that admirable Book of Mons. Renaudot's, styled *Liturgiarum Orientalium Collectio*, 4to, 2 Vol. Price 30 s. Printed at *Paris*, 1716. The Extracts that I made out of it are published in my *Primitive Eucharist Reviv'd*.

In this Year 1717, I published my *Scripture Politicks*, or An Impartial Account of the Origin and Measures of Government, Ecclesiastical and Civil, taken out of the Books of the *Old* and *New Testament*, with a *Postscript* relating to the Report of the Committee of Convocation about the Bishop of *Bangor's Preservative*, and *Sermon* before King *George I.* To which is subjoined *The Supposal*, or New Scheme of Government, first published *A. D.* 1712, as above mentioned, pag. 203. and now reprinted, 8vo. Price 2 s.

In the Year 1718, I republished the Account of my *Prosecution* and *Banishment* from the University of *Cambridge*. This was at first added at the End of my *Historical Preface*, 1711; but was at this Time reprinted, on Occasion of Dr. *Bentley's* Prosecution, Suspension, and Deprivation of his Degree, at *Cambridge*, which it was hoped might have occasioned a Review of mine, as well as his Censures, by a superior Authority; but all in vain. With an *Appendix*, containing a farther Account of my Case; and particularly my Petition to the Vice-Chancellor and Heads of Colleges, after they had
chosen

chosen a new Professor, for a third Part of the Salary ; which the Statutes of my Foundation fairly permitted, if not required, (which Statutes are exhibited at large) but which was denyed me. Never before printed. 8vo. Price 6 d.

This Year 1718 also, I carefully revised, improved, and published, a small *Pamphlet*, which was originally written by my own Brother, Mr. *Daniel Whiston*, as has been already noted, *pag.* 13. Its Title was this : *A Primitive Catechism*, by way of Question and Answer. In two Parts. The one for the *Catechumens*, the other for the *Illuminates*. Useful for Charity-Schools. With the Texts proper for the Proof of the several Answers. And *Note*, that as the present Edition was a little defective in the Account of the *Eucharist* or *Lord's Supper*, it must be hereafter supplied from my own improved Copy, *pag.* 97, 98 ; and the Pages after 56 are to be corrected.

N. B. It is this *Primitive Catechism* upon the Want of the *Doctrine of the Apostles*, which I ever make Use of for the Instruction before Baptism, in such as have not yet been baptized ; and before Confirmation and Communion to those that have only been baptized, but not confirmed ; (for I have never ventured to rebaptize any.) Accordingly, when I, about seven Years ago, supported a Charity School of 10 Boys and 10 Girls, by my own and some Friends Contributions, for two Years and an half, I went, at least one Day every Week, to hear them repeat, and explain to them the *Epi-*

tome

Epitome of this Primitive Catechism, which is at the End, and to use the Collects out of our Liturgy, which were appointed for their Morning and Evening Worship. Other Catechisms instruct Children in the Doctrines and Duties of that Party that composed them; but this instructs them in the Doctrines and Duties of Primitive *Christianity*, without Regard to any Party whatsoever, being all taken out of the *Bible*, or the Apostolical Constitutions. Nor is there, that I know of, any Party of Men now among *Christians*, excepting the Socinians, but what agree to almost every thing in that Catechism.

In the next Year, 1719, I published *A Letter of Thanks to the Bishop of London, [Robinson] for his late Letter to his Clergy, against the Use of New Forms of Doxology*, 8vo. Price 4d.

N. B. The Grossness of Bishop Robinson's Ignorance in the old Doxologies, tempted me to do a Thing here that I never did before, nor since; I mean exposing him in a Way of Banter or Ridicule, and so cutting him with great Sharpness: Which, tho' he highly deserved, yet was it perhaps, a little unfit for me to do; as says Terence; *Dignus ille contumeliis est vel maxime: Indignus tu qui faceres tamen*. However, I desire this Letter may still be published as it was written, with this additional Defence, which I made for myself, when the late Queen blamed me for what I had done, viz. When the Bishop will beg St. Paul's and St. Peter's, &c. Pardon, [for calling their Doxologies *New and Heretical*

U

retical Doxologies] I will beg his Pardon: Which was owned by her Majesty for a just and equitable Proposal.

Upon my Publication of this *Letter of Thanks* to the Bishop of *London*, happened Dr. *Sacheverell*'s Attempt to exclude me from *St. Andrew's*, which was then my Parish Church; at which Time I published my *Account of Dr. Sacheverell's Proceedings, in order to exclude me from St. Andrew's Church in Holborn*: Which is added to the Collection of my small Pamphlets.

N. B. I was at this Time desired by a Lawyer, that did not love Dr. *Sacheverell*, to give him Leave to prosecute him, for this Insult upon me in a Church; promising it should cost me nothing. To which Proposal I utterly refused to give my Consent; and told him, "If I should give my Consent, I should shew myself to be as foolish and passionate as the Doctor himself."

The same Year, 1719, I published a *Second Letter* to the Lord Bishop of *London*, concerning the *Primitive Doxologies*; wherein the *Seasonable Review* of my Account of them is considered, 8vo. Price 6d.

In the same Year 1719, I published *An Account of a surprizing Meteor*, seen in the Air March 19, 17¹⁸/₁₉ at Night: Containing,

I. A Description of this Meteor, from the original Letters of those who saw it at different Places.

II. Some

II. Some Historical Accounts of the like Meteors before.

III. A Demonstration that such Meteors are not Comets.

IV. That such Meteors are not a Concourse of Vapours above our Atmosphere.

V. That they are prodigious Blasts of Thunder and Lightning, in the upper Regions of our Air.

VI. Observations from the whole.

In the second Edition was added, *A Vindication of this Account*, from the different Account given of this Meteor by Dr. Halley, in the *Philosophical Transactions*, N^o 363. 8vo. Price of both mine together 6d.

In the same Year 1719, I published a Commentary on the *Three Catholick Epistles of St. John*; in Agreement with the ancientest Records now extant, 8vo. Price 2s.

In the same Year 1719, I published a Letter to the Earl of Nottingham, concerning the *Eternity of the Son of God*, and his *holy Spirit*. In the second and following Editions, I prefixed a *Reply* to the Lord Nottingham's *Answer*, (which was published 1721) in a large Preface: And thereto I added *Athanasian Confessions*, that the *Antenicene* Writers were against the *Athanasian*, and for the *Eusebian* Doctrine, 8vo. Price together 2s.

N. B. My Lord of Nottingham was highly complemented by the Addresses of the two Universities,

and of the *London* Clergy, upon his Answer to this Pamphlet of mine. Yet when upon my *Reply* the Earl could answer no more, neither did any Member of either University, nor any of the Clergy of *London*, nor even Dr. *Waterland* himself, pretend to vindicate him afterward. But what I myself thought of the Earl's Performance, the Reader has found in my long Letter to Archbishop *Wake*, already set down, Page 260, 261, 262, *prius*.

About this Time, 1720, I printed and gave away, to some of my mathematical Friends, a few Copies of a small imperfect *Essay on a Discovery of the Longitude by the Dipping Needle*. But because I afterward made many and great Improvements in that Matter, and published the whole in a much larger Treatise, a Year or two afterward, upon that Subject; of which presently; I drop this first Essay intirely.

In the same Year, 1720, I published a Pamphlet, intituled, *The true Origin of the Sabellian and Athanasian Doctrines of the Trinity*: Or, a Demonstration that they were first broach'd by the Followers of *Simon Magus*, in the first Century, and reviv'd by the *Montanists* in the second; drawn from all the original Accounts now extant, and humbly recommended to the Consideration of Dr. *Waterland*, 8vo. Price 1 s.

On or about the same Year, 1720, I take it to have been, that I was refused to be admitted a Member of the Royal Society, by Sir *Isaac Newton*: The Case was this; Sir *Hanse Sloan*, and Dr.

Edmund

Edmund Halley, and myself were once together at *Child's* Hoffee-house, in *St. Paul's* Church-yard, and *Dr. Halley* asked me, Why I was not a Member of that Society? I answered, Because they durst not choose an *Heretick*. Upon which *Dr. Halley* said to *Sir Hanse Sloan*, that if he would propose me, he would second it : Which was done accordingly. When *Sir Isaac Newton*, the President, heard this, he was greatly concern'd; and, by what I then learn'd, closeted some of the Members, in order to get clear of me; and told them, that if I was chosen a Member, he would not be President. Whereupon, by a Pretence of Deficiency in the Form of proceeding, the Proposal was dropp'd, I not insisting upon it. Nay, as soon as I was informed of *Sir Isaac's* Uneasiness, I told his bosom Friend, *Dr. Clarke*, that had I known his Mind, I would have done nothing that might bring that great Man's *grey Hairs with Sorrow to the Grave*: Nor has that Society ever refused to let me come, and lay any of my Papers or Instruments before them, whenever I desired it; without my being an actual Member: Which, considering my small Ability to pay the usual Sums for Admission, and annual Dues, was almost as agreeable to me, as being a constant Member. Now if the Reader desire to know the Reason of *Sir Isaac Newton's* Unwillingness to have me a Member, he must take Notice, that as his making me first his Deputy, and giving me the full Profits of the Place, brought me to be a Candidate, as his Recommendation of me to the Heads of Colleges in *Cambridge*, made me his Successor;

so did I enjoy a large Portion of his Favour for twenty Years together. But he then perceiving that I could not do as his other darling Friends did, that is, learn of him, without contradicting him, when I differed in Opinion from him, he could not, in his old Age, bear such Contradiction; and so he was afraid of me the last thirteen Years of his Life. See my *Authentick Records*, Page 1070, 1071. He was of the most fearful, cautious, and suspicious Temper, that I ever knew; And had he been alive when I wrote against his Chronology, and so thoroughly confuted it, that no-body has ever ventured to vindicate it, that I know of, since my Confutation was published, I should not have thought proper to publish it during his Life Time; because I knew his Temper so well, that I should have expected it would have killed him. As Dr. Bentley, Bp. *Stillingfleet's* Chaplain told me, that he believ'd Mr. *Lock's* through Confutation of the Bishop's *Metaphysicks* about the Trinity, hastened his End also.

About the Year 1720 it was, that I walked to *Burntwood* in *Essex*, where I found my excellent and pious Friend, and fellow Sufferer for Religion, Mr. *Martin Tomkins*, who had been lately expell'd by his *Dissenting* Congregation at *Newington*, on Suspicion of the *Arian Heresy*, as I had been from *Cambridge* long before. He was the Author of that remarkable and good natur'd *Appeal to a Turk or an Indian*, about the *Athanasian* Doctrine of the Trinity; which greatly moved good Dr. *Watts*, who had before written for it; and the late Edition

tion of which has, I believe, intirely cooled Dr. *Watts*, and all his Friends Zeal in that Controversy. My Friend lodged with Mr. *Barber*, the then *Dissenting* Minister at *Burntwood*, who invited him sometimes to preach for him there. The Reason of my introducing Mr. *Barber* into these Memoirs is this. One of Mr. *Barber's* Ancestors, in the Days of bloody Queen *Mary*, was become a *Protestant*, and was condemned to be burnt in *Smithfield*; the Faggots were accordingly laid about the Stake, to which poor Mr. *Barber* was tied, and were about to be set on Fire, when the News came that Queen *Mary* was dead, upon which all knew that her Sister *Elizabeth* was to succeed: This took away all the Power of such Officers as were to see the Execution, and saved Mr. *Barber*. In Memory of which most providential Delivery, Mr. *Barber* had a Picture of Queen *Elizabeth*, that saved him, made with Ornaments about it; and as he said, "he hoped Almighty God would accept of this his Will for the Deed, and allow him to be a Martyr for Religion." So he ordered by his Will, that the same Image should be transmitted down, in the eldest Branch of his Family, for a Memorial to all Generations; and there it is preserved to this Day. When I was there I either did not know of it, or quite forgot to desire to see it. Nor did I ever remember to inform Queen *Caroline* of it, or procure her the Sight of it, as it highly deserved; it being, in my Opinion, a nobler Monument to the Honour of that Family, than any Monument of the military Atchievements of *Alexander* the Great, or *Julius Cæsar*, or the like

like murderers of Men, could be theirs. Mr. *Fox* having omitted this most eminent Case of a Protestant Martyrdom, I thought it by no Means improper to preserve it in this Place,

About this or the next Year, upon the Death of Mr. *Flamsteed*, which I did not hear of till two or three Days afterward, my Friends would needs persuade me to put in for that Place; as requiring no Subscriptions against my Conscience, tho' somewhat against my Inclination, as rather too old to begin Astronomical Observations, and not having Mechanical Accuracy, nor the sharpness of Sight, which were requisite thereto. However I went to my very valuable Friend and Patron, the then Lord Chancellor Parker, and spake to him about it. His Answer was, that he was sorry that I came so late; for he had spoken already to the King for Dr. *Halley*. Whereupon, to make me easy, and shew his great Kindness to me, he presented me with a Roll of fifty Guineas; highly to my Satisfaction: Nor could I avoid my Acknowledgements here for that, and his other generous Benefactions to me.

In the Year 1721, I published *The Longitude and Latitude found by the Inclinary or Dipping Needle*: Wherein the Laws of Magnetism are also discovered. To which is prefixed an *Historical Preface*: And to which is subjoin'd Mr. *Robert Norman's New Attractive*, or Account of the first Invention of the Dipping Needle, price 2 s. 6 d.

N. B. After the Publication of this Treatise, I found so much Encouragement from many Benefactors,

factors, that I was enabled to procure some New Observations of the Angle of Dip in several Parts of the World, in order to perfect this Discovery; the Substance of which is printed at the End of my *Calculation of Eclipses, without Parallaxes*; of which presently. Which upon the whole cost me a very great deal of Pains, to contrive the Instruments, and hang them in Ships, so as to take the Dip, with an Exactness sufficient for my Purpose; but found the Power of Magnetism so very weak, and the Concussion of a Ship so very troublesome, that I had little Hopes of succeeding. And when I knew of Mr. *George Graham's* new Discovery of an *Hourly* uncertain *Inequality*, as I may call it, both in the Variation and Dip of Magnetick Needles, in No 383 of the Philosophical Transactions, and this as far as half or two thirds of a Degree, if not sometimes of a whole Degree (which last Quantity I once observ'd myself in a Dipping Needle of my own, of almost four Feet long, in the Space of eight Hours) I perceived that all my Labour was in vain, and I was obliged to drop that Design intirely.

In the latter Part of *August*, and the former Part of *September*, this Year 1721, I translated the Psalms of *David* into English, from the best Copy now known in the World, which is evidently that in the *Roman Psalter*: Which almost always agrees with the Septuagint Version; but is still somewhat more correct, and more agreeable to the oldest Quotations. This has not yet been printed; but ought to be not only printed, but used in all our Churches,

Churches, instead of our other more imperfect Copies and Versions. The *Prefaces* also to the Psalms themselves ought to be taken out of my *Authentick Records*, Page 795—845, and prefixed to each Psalm in a New Edition.

In the latter Part of this Year 1721, a large Subscription was made for the Support of my Family, and for the carrying on my Discovery of the Longitude by the Dipping Needle. It is dated *November 20, 1721*; and ought to be here exhibited, as a Memorial of the publick spirited Men, and my particular Friends at that Time; And was by far the greatest Sum that was ever put into my Hands by my Friends, excepting the 500*l.* for the Survey of our Coasts, which yet did not pay the Disbursements for which it was allotted: Of which in my *Historical Preface* to the Longitude discovered by Jupiter's Planets, *Preface* Page. 60.

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King George I.	—	100	0	0
Deduct the Treasury Officers Abatements.	} —	11	1	6
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Mr. <i>Thompson</i> ,	—	5	5	0
Mr. <i>Edwards</i> ,	—	5	5	0
Mr. <i>Parker</i> ,	—	5	5	0
Mr. <i>Anson</i> ,	—	5	5	0
Mr. <i>Nailor</i> ,	—	5	5	0
Mr. <i>Archer</i> ,	—	5	5	0
Sir. <i>John Guise</i> ,	—	5	5	0
Duke of <i>Kent</i> ,	—	5	5	0
Sum total,		466	13	6

About the End of this Year 1721, by the leave of the Editor Mr. *Tickill*, as well as the Bookseller Mr. *Tonson*, I collected the several ancient Testimonies, refer'd to by my great Friend Mr. *Addison*, in his Posthumous Excellent, but unfinish'd Discourse of the

the *Christian Religion*: Which Testimonies could not be found among his Papers, after his Death by the Editor. This Collection I made new myself, and left it with the Bookfeller Mr. *Tonson*, both in their Originals; and in English, to be added in the future Editions of that Discourse, as well as to be printed by themselves, for the Use of those that had the former Edition, tho' neither he nor his Family have yet published it, in these twenty-seven Years Time, to the Disappointment of myself, and all inquisitive Readers, who cannot but take it very ill from them; nor have I kept any Copy of them myself. So that if Mr. *Tonson*, suppresses that Paper, or has lost it, it is intirely lost both to me and to the Publick.

However, I having preserved an Account procured from a Jewish Rabbi, upon this Occasion, which is hinted at by Mr. *Addison*, Sect. viii. §. 9. concerning the disappointment of the *Jews*, under *Julian* the Apostate, as to their rebuilding their Temple at *Jerusalem*; of which see my *Thundering Legion*, Page 42. I here produce it *verbatim*.

‘ IN diebus R. *Jehosuah Hananiae* Filii, mandavit
 ‘ Imperator ut templum reaedificaretur. Papus
 ‘ autem, et Julianus opiparas mensas præponunt
 ‘ *Judeis* à captivitate advenientibus, (ad opus adju-
 ‘ vandum) ab *Hakò* ad *Antiochiam*. Cutei verò,
 ‘ seu *Samaritani* imperatori asserunt, quod si *He-*
 ‘ *rusalem* restauretur, *Judeos* a contribuendis vecti-
 ‘ gallibus cessaturos, indeque ab illo defecturos;
 ‘ Quibus imperator; quomodo, inquit, licet mihi
 ‘ ab incæpto recedere post mandati promulgatio-
 ‘ nem?

‘ nem? ad quod *Samaritani*, Domine inquit,
 ‘ præcipe ergo, ut locum prioris templi mutant,
 ‘ vel ut augeatur aut diminuatur in longitudine vel
 ‘ latitudine circa quinque cubitos, itaque, nullo
 ‘ cogente, opus destituent. Huic sententiæ aquie-
 ‘ rit imperator, atque juxta eam, novum misit
 ‘ *Judeis* mandatum in valle *Bet-Rimon* aggregatis,
 ‘ quo audito, in magnum prorumpunt fletum, in-
 ‘ dèque furore perciti de dejectione loquuntur;
 ‘ sed magnates defectionis consequentiis valde per-
 ‘ territi, implorant a prædicto *R. Jehosuab*, ut po-
 ‘ pulum alloquatur, eumque ad pacem adducere
 ‘ conetur, quod fecit sequenti fabulâ.

‘ Leo a frustulo ossis in ejus gutture infixio ad-
 ‘ modum afflictus, magnam spondet mercedem cui-
 ‘ cumque molestum os ab ejus gutture averrunca-
 ‘ ret; accedit grus, os averruncat et mercedem
 ‘ petit. Cui leo jacta te ipsum, inquit, quod in-
 ‘ gressus es in leonis os in pace, et egressus es in
 ‘ pace. Sic fratres; sufficit ut ingressi simus sub
 ‘ hujus gentis potestate in pace, et egrediamur in
 ‘ pace.

‘ Hæc sunt *Beresit-Raba* verba fideliter translata,
 ‘ ex fine cap. 64. Hoc accidit anno ab orbe condito
 ‘ circa 4833, secundum *R. David Ganz* in ejus
 ‘ *Zemab David*, fol. mihi 27, pag. 2.’

Rabbi Gedaliah, in *Shalschelet Haccabbala* asserts,
 that this Temple, rebuilt at a great Expence, fell
 down; and that the next Day a great fire from
 Heaven melted the Tools that remained, and de-
 stroyed an innumerable Multitude of *Jews*. *Baf-
 nage’s History of the Jews*, p. 547.

Upon

Upon Occasion of the mention of this Person, Mr. *Addison*, who was excellent every Way, as a Traveller, as a Prose Writer, and as a Poet; who was my particular Friend; and who, with his Friend Sir *Richard Steel*, brought me, upon my Banishment from *Cambridge*, to have many Astronomical Lectures at Mr. *Button's* Coffee-house, near *Covent-Garden*, to the agreeable Entertainment of a good Number of curious Persons, and the procuring me and my Family some comfortable Support under my Banishment. It may not be amiss to say something concerning them both; with a few Words concerning my principal Auditor there, the Lord *Stanhope* also. As for Mr. *Addison* himself (whose Father, when Dean of *Lichfield*, laid his Hands on me as a Presbyter, at my Ordination, 1694.) he was brought up at *Oxford*, with Intention to take Holy Orders; and I have heard it said, that the *Saturdays* Papers in his famous *Spectator*, which are generally on religious Subjects, were intended originally for Sermons, when he should be in Holy Orders. However, his Parts appeared so promising to the Lord *Halifax*, and Lord Chancellor *Somers*, that they diverted him from his Purpose, and procured him 400*l.* a Year of King *William*, to enable him to improve himself by travelling: Which when he had accomplished, he was at last made Secretary of State. Yet did he retain such a great Regard to the Christian Religion, that he began to read the ancient Fathers of the three first Centuries, before he died; and the last of them that I knew of his reading was *Justin Martyr*,
the

the first of the Heathen Philosophers, whose Writings are now extant, that became a Christian, and a Martyr : About which Time of his Life it was, I suppose, that he wrote his before-mentioned Work on the Christian Religion. Now not to enter farther into his Life, as foreign to my present Design, I shall only relate what I was concerned in myself ; I mean my fruitless Attempt to see him in his last Sickness : For when I was at that Time passing to the Queen at *Richmond*, by *Holland House*, where I knew from the publick Papers he was then sick, and from which Sickness he was not likely to recover ; I went up to the House, and desired to see my Friend Mr. *Addison* ; but the Answer was, that the Physicians had given Order that no-body should be admitted to see him : I replied, that notwithstanding such Order, if he knew I was there, I believed he would see me ; but I could not prevail ; so I saw him not. As to Sir *Richard Steel*, he has given a Character of me in his Address to the Pope, but tis too ludicrous to appear in this Place. Sir *Richard* was indeed eminent for Wit ; yet was he destitute of true Wisdom, in the whole Conduct of his Life : He wrote very well, but lived very ill : He was a Christian in Principle, but not in Practice : However, not to go too far out of my Way in his Character, I shall only set down one Encounter I had with him at *Button's* Coffee-house, when he was a Member of Parliament, and had been making a Speech in the House of Commons, in the Days of King *George I.* to please the Court, but against his own Conscience, for the South-Sea Directors,

Directors, then under the great Disgrace of the Nation; and against which South-Sea Scheme, he had before for some Time, written weekly Papers, till he saw he could not recover his Post of Censor, of the Playhouse, from which he had been turned out; which used to bring him some hundreds a Year, without making such a Speech. I accosted him thus. They say Sir. *Richard*, you have been making a Speech in the House of Commons, for the South-Sea, Directors. He replied, They do say so. To which I answered. How does this agree with your former Writing against that Scheme? His rejoinder was this: Mr. *Whiston*, you can walk on Foot, and I cannot. Than which a truer or an acuter Answer could not have been made by any body.

As to my principal Hearer and Friend, the Lord *Stanhope*, I knew him well, and esteemed him to be a Person of uncommon natural Probity. Yet after he had been sometime a Courtier, I freely asked him, whether he had been able to keep his Integrity at Court? To which he made me no Reply; whence I concluded he had not been able to do it. For he would never tell me a lie. Which Opinion is but too certainly confirmed by another Passage, which I had from the best Authority: It was this; Lord *Stanhope* was once in Company, but leaning on his Arm, in a musing Posture, seemed to take no Notice of them. At last he started up, and in a Kind of Agony said, well, I am now satisfied, that a Man cannot set his Foot over the Threshold of a Court, but he must be as great a Rogue, as ever was hang'd at *Tyburn*. And tho' such a saying may
be

be esteem'd sufficiently extravagant, yet have I seen few, or rather none at all, either of the Clergy or Laity, Men or Women, made better by a Court, and its Preferments, and great Number utterly ruined thereby, as is very melancholy for a good Man to think of. It puts me in mind of what that excellent Preacher and Liver Bishop *Fleetwood*, as I have been informed, said upon the like Occasion. This good Bishop once came to the House of Lords a little too early, and over-heard certain Persons debating this Question, Whether a Courtier could be a *Christian* or not? And when at length the Company perceived he was there, they would needs have his Opinion: He reply'd, He was no Courtier, nor would determine that Question: But he acknowledged, that he had learned so much by their Discourse, that it was not very fit for a good *Christian* to go to Court. Had I been there, I should probably have given the same Reason that I had once a particular Occasion to give myself elsewhere, *viz.* That the Maxims of a Court are against the Maxims of *Christianity*; the Maxim of a Court is this; that you must always say and do as the first Minister would have you: The Maxim of *Christianity* is this; that you must always say and do according to your own Judgment and Conscience. Yet alas! alas! all our present Bishops and Deans, &c. are made by the Court! *Hinc illæ lachrymæ!* But to proceed.

In this Year, 1721, I published *A Chronological Table*, containing the *Hebrew, Phœnician, Egyptian, and Chaldean* Antiquities, compar'd together,

ther, both before and after the Deluge; from the *Samaritan Pentateuch*, *Josephus*, *Sanchroniathe*, *Herodotus*, *Dicaearchus*, *Manetho*, *Eratosthenes*, *Abidenus*, *Berosus*, *Varro*, *Ptolemy of Mendes*, the *Egyptian Obelisk*, the *Parian Marble*, and all the other original Authors: Begun by Bishop *Cumberland*, by me improved, and brought down to the *Æra of Nabonassar*: Whence Dr. *Prideaux*, in his *Connexion of the Old and New Testament*, and Mr. *Marshall's* Edition of Bishop *Lloyd's Chronological Tables*, carry on the Series 'till the Times of *Christianity*. In two large Sheets, Price 2 s. See *Collection of Authentick Records*, Page 1011, 1041, 1055, 1068. and *Supplement to Literal Accomplishment of Prophecies*, Page 124, 125. and *Essay on the Old Testament, Appendix*, Page 223, 224, 225. of which last immediately.

In the Year 1722, I published *An Essay towards restoring the true Text of the Old Testament*, and for vindicating the Citations made thence in the New Testament. With a large *Appendix*. Containing, in the Treatise itself, the following Propositions.

I. The present Text of the Old Testament is, generally speaking, both in the History, the Laws, the Prophecies, and the divine Hymns, or as to the main Tenor and Current of the whole, the same now that it ever has been from the utmost Antiquity.

II. The Greek Version of the Old Testament, called the *Septuagint Version*, as it stood in the
Days

Days of *Christ* and his Apostles, was agreeable to the genuine *Hebrew* Text, as it was in that Age.

III. The present *Hebrew* Copies of the Old Testament are different in many Places, from those genuine *Hebrew* and *Greek* Copies thereof, which were extant in the Days of *Christ* and his Apostles.

IV. The modern Copies of the *Septuagint* Version, since the second Century, especially since the Days of *Origen*, are also considerably different from those genuine *Hebrew* and *Greek* Copies, which were extant in the first Century, in the Days of *Christ* and his Apostles.

V. That intire Change, which has been made in the Characters of the *Hebrew* Bible, from the *Old Samaritan*, to the *New Chaldee*, was not done by *Efra*, as the modern *Jews* pretend; but by the *Jews* themselves, about the Beginning of the second Century of *Christianity*.

VI. The *Samaritan Pentateuch*, even as among us, is generally a faithful and uncorrupt Copy of the five Books of *Moses*, as that *Pentateuch* was extant, both in *Hebrew* and *Greek*, in the Days of *Christ* and his Apostles.

VII. The present *Septuagint* Version of the *Psalms* of *David*, especially as still preserved in its most ancient *Latin* Version, the *Roman Psalter*, is a faithful and uncorrupt Copy of that sacred Book, as it stood both in the *Hebrew* and *Greek* Copies of the first Century.

VIII. *Philo the Jew*, the sacred Authors of the New Testament, the Apostolical Fathers, with the Primitive *Greek* and *Latin* Writers now extant, of

almost four intire Centuries, do every one make their Citations out of the Old Testament, not from the present *Hebrew* Original, but from one agreeing with the *Septuagint* Version thereof; or from some *Latin* Translation made according to that *Septuagint* Version.

IX. *Josephus*, the famous *Jewish* Historian, contemporary with the Apostles of our Saviour, always made use of the then *Hebrew* Copies of the Old Testament, and not of the *Septuagint* Version, in his Antiquities.

X. The genuine Chronology of *Josephus*, agrees neither with the present *Hebrew*, nor with the present *Greek*, but almost always with that of the *Samaritan Pentateuch*.

XI. The particular Periods of *Josephus*'s Chronology stated.

XII. The *Jews*, about the Beginning of the second Century of the Gospel, greatly altered and corrupted their *Hebrew* and *Greek* Copies of the Old Testament, and that in many Places on Purpose, out of Opposition to *Christianity*.

XIII. The Texts cited by our Saviour and his Apostles, and the rest of the Writers of the New Testament, out of the Old, were truly cited by them, and in Agreement with the genuine *Hebrew* and *Greek* Bibles of that Age.

The APPENDIX contains,

I. The Variations of the *Samaritan Pentateuch* from the *Hebrew*.

II. A

II. A Demonstration that the Apostolical Constitutions were written in the first Century.

III. That *Sesostris* was that *Pharoah* who was drowned in the *Red-sea*.

IV. A Collection of original Monuments referred to in my Chronological Tables.

To which I added the next Year, 1723.

A *Supplement*, proving that the *Canticles* is not a Sacred Book of the Old Testament, nor was originally owned as such by the *Jewish* or *Christian* Church, 8vo. Price togethur 6 s. 6 d.

About this Year, 1723, as it is in my *Life of Dr. Clarke*, 1st Ed. p. 127, 128. I revised, and improved, and corrected my *Grand Proposal* for publishing a very cheap and correct Edition of the Primitive Fathers; to be transmitted to every Parish of *Great Britain* and *Ireland*, and our Plantations; which Proposals are printed in my VIth Volume of the *Sacred History of the New Testament*, p. 609—613.

And give me Leave to add farther, that I find most of our present Bishops, Priests, and Deacons, so little acquainted, with the Primitive Writers, that not only our own Dissenting Brethren, who used to be far inferior to the Church of *England* Clergy in such Learning, but the ordinary popish Priests themselves will be soon able to run them a-ground. And had not our Clergy been very much more versed in them, at the End of King *Charles II.* and through King *James II.*'s Reigns, we had humanly speaking been quite

overborn by the *Jesuits*, and they had intirely conquered us. I give one Instance of my own Knowledge. My Son-in-law, Mr. *Barker*, and myself wanted the *Synopsis Sacrae Scripturae* : One of the most valuable Remains of Christian Antiquity now known. It is only extant in *Athanasius's* Works, which are voluminous, and the principal Fountain of Orthodoxy among Papists and Protestants. However, this excellent Piece being no where else to be had, I went to one of our principal Booksellers, and asked for some Edition of *Athanasius* that had the *Synopsis*. At length *Commeline's* Edition appeared in the Shop, which had it. It is a thick Folio, and before the *Benedictine* Edition in three Folio's, I suppose the best Edition of that celebrated Father's Works. I asked the Price, and no more was demanded than 5 s. so contemptible is the Study of the Fathers grown! and so unconcerned are even our *Athanasians* grown about *Athanasius* himself! Nor by my Observation of the Books bought by our Clergy, are the bare two first Centuries read by one in an Hundred : Which yet I have read twice over in five Months Time. If the two or three first Centuries, say the Moderns, in effect, be against us, we will also be against them.

At the End of *March* 1724, I wrote a pretty remarkable Letter to a young Man, a very honest, inquisitive, deserving Friend of mine, Mr. *William Paul*, a Student of *Glasgow* in *Scotland*, from whom I have received several very kind Letters, which are still preserved. He was then labouring in that

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University for the Restoration of Christian Liberty, and primitive Christianity, as I had done at *Cambridge*, and elsewhere. It has not yet been published, so I here exhibit it *verbatim*.

Great Russel-street, overagainst Montague-House, London, March 30, 1724.

Dear Sir,

I Received your kind and obliging Letter, dated from *Glasgow* the 16th Instant; and tho' I be removed from *Cross-street, Hatton-Garden*, your Letter readily found me; nor am I apprehensive that we have any Reason to expect an unfair Interruption of any Literary Intercourse between us, of which you seem so very apprehensive. If I see any of the Persons you refer me to, or any of those Friends you desire me to speak to on your Account, I will shew them your Letter, as I have done already to Mr. *Emlyn*. The Length of your Address, and your over-great Respect will be best spared hereafter. I shall be a plain hearty Friend to your self, or any other the like pious and sincere Inquirers, and therefore I beg you will please to look upon me accordingly. I am very sorry that when you came into these *southern* Parts, 1721, you did not meet with me, nor sufficiently inform yourself where I then was: For tho' I was absent from *London*, yet, very probably, I must have been at my Son-in-law's, *Sam. Barker, Esq;* at *Lyndon, Rutland*, within five Miles of *Stamford*, the great *North* Road. Mr. *Emlyn* is also

very sorry you did not go to his Bookseller, and enquire him out, he being, very probably, in *London* at that Time. As to your coming hither again, in order to our mutual Conversation, and the clearing any Difficulties you seem to be under, we should be very glad to see you ; and with the greatest Readiness should communicate our Advice and Assistance, but the Journey is so long, and the Charges so great, that unless your own private Circumstances will admit of it, or you will venture by Sea, as your great Mathematician *Mac-Laurin* of *Aberdeen*, I think did, either coming or going, or both, of all which Circumstances you are the best Judge, we know not how to expect it. You seem to me to resolve openly and honestly to bear the like Testimony to some most sacred, but long discarded Truths of *Christianity* in *Scotland*, which *Mr. Emlyn* did in *Ireland*, and I here in *England* : In which open and honest Way, we have had some few, and but a very few Followers here ; while almost all those who are privately of our Judgment temporize, or prevaricate, or use political Management, to avoid the Loss of Preferment or Persecution. You have, I hope, counted the Cost, and are aware that possibly Bonds and Afflictions may be the Consequence of such a sincere and undisguis'd Adherence to primitive *Christianity*, tho' here, indeed, we seem not to be in Danger of such Usage at present. However, we, as well as you, are incapable of Preferment under the legal Establishments, and but a very few of the dissenting Congregations will bear Persons of
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our Characters to officiate. As for myself, I think it best generally to communicate, as a Layman, with the Church of *England*, while they permit me to do so, and yet to join no farther than my Conscience gives me Leave; only we have many Years made up a few Times in the Year, a very small Congregation of *Christians*, at my own House, where we there use my Liturgy of the Church of *England*, reduced nearer to the *primitive Standard*. We also, for two Years Time, had a weekly Meeting at the primitive Library, for solemn Examinations of the old State of *Christianity*, in order to restore it. But it has dropt several Years ago, for want of the Assistance of the Learned: Tho' the Minutes of it, so far as we proceeded, are exactly preserved, and ready for Publication, when it shall be thought fit. Nor am I willing to engage in any other dissenting publick Worship, unless the original Form in the *Apostolical Constitutions* may be our Foundation.

As to your particular Questions; the Debate between the Convocation and the then Bishop of *Bangor* came to no other Issue, that I know of, than to make wise Men sensible they had both run into great Extremes, while neither Side would recede from their own Imaginations. Dr. *Clarke* has long desisted from putting his Name to any Thing against the Church, but privately assists Mr. *Jackson*; yet does he hinder his speaking his Mind so freely, as he would otherwise be disposed to do. The Dispute with Dr. *Waterland* seems just now over; and I think the Doctor has not made any Profelytes this good while,

while, and that Mr. *Jackson's* last Book, lately published, tho' answered already, will stick by the Doctor while he lives. If the truly great and learned Men who are thoroughly Masters of *Christian* Antiquity, would openly declare what they know to have been the ancient Doctrines and Worship of *Christians*, I believe that Dispute would be at an End. But they are in general too worldly-wise for that. The Lord Chief Justice *King*, when very young, was the Author of the *Enquiry into the primitive Constitution of the Church*, which Book is in very great Esteem. Mr. *Emlyn* meant Dr. *Bentley* in his 331st Page, who read a very learned Lecture at *Cambridge*, to prove 1 *Job*. v. 7. to be spurious. But he dares not now wholly omit it in the Text of his Edition of the New Testament, which he has promised, but not yet performed. The Non-Subscribers, I think, gain Ground generally with the better Sort of Dissenters, but the Subscribers keep the lower Sort. They have much ado to agree together. The Address to King *George* you mention, like all such Addresses, came to nothing. The Unbelievers write so barefacedly against the Bible, and would so far pass for Free-thinkers in our Sense, that it does our honest and *Christian* Designs a great deal of Prejudice, especially with the High Church; and since the Publick will amend nothing, and the Court is unconcerned about Religion, they pervert not a Few to their Infidelity. This is the sad State of Things among us; nor is there any Prospect of Amendment, 'till Providence open some new
Scene

Scene for the Revival of Primitive *Christianity*.
However, my Resolution is one : To do all I can in that glorious Design, while God continues my Life and Health, with the Liberty of the Press ; which tho' prodigiously abused by others, yet affords great Opportunities to good Men to lay their sincere Thoughts before the World, *seris factura nepotibus umbram*, I heartily pray God to bless your, and our honest Endeavours for the Recovery of the pure and holy Religion of our Blessed Saviour ; and to keep us so undefiled in this wicked Generation, that we may not fail of our Reward from him at the great Day of his appearing : And am with the utmost Sincerity and Affection,

Your very cordial Friend and Servant,

WILL. WHISTON.

In the same Year 1724, I published the Calculation of Solar Eclipses without Parallaxes ; with the Discovery of the Geographical Longitude of Places by such Eclipses. And an Account of some Observations made with Dipping-Needles, 8vo. Price 1 s. 6 d.

N. B. This Book has so many Mistakes, that 'till they are corrected, I do not desire to have it spread abroad any longer. I am myself now too old to take Pains in the Review : And as I have heard Sir *Isaac Newton* say, that no old Men (except-

(excepting Dr. *Wallis*) love Mathematicks : I so may well be excused here, especially when I have been long so busy about Things of much greater Consequence, as the World has long known, and will soon know it more fully, now my *Sacred History of the Old and New Testament*, in Six Volumes 8vo. is published.

In the same Year, 1724, I published *The literal Accomplishment of Scripture Prophecies*, being a full Answer to Mr. *Collins's* Discourse of *The Grounds and Reasons of the Christian Religion* : With a large *Appendix*, proving that *Aristeus's* History of the Version of the *Pentateuch*, by the LXXII. Interpreters, still extant, is genuine. To which is added, a *single Sheet*, formerly written in Opposition to the foresaid Discourse, containing also *Proposals* for a Collection of *Authentick Records* concerning the *Jewish* and *Christian* Religion, 8vo. Price 2 s. 6 d.

N. B. Mr. *Collins's* Pamphlet here opposed, when it came first out, made a very great Noise, and occasioned me to publish immediately the *Sheet* already mentioned ; to shew how very little of what Mr. *Collins* objected, had any real Evidence for it ; which he never pretended to answer. I well remember that I was then teaching Mathematicks to a very ingenious *German* Youth, the Baron *Gemmingen*, who upon his cursory looking at the Bottom of several Leaves of that Pamphlet, justly of himself observed, that the
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Evidences or Citations were generally confin'd to the last 200 Years, instead of Originals; which was an Instance of Sagacity in the Baron, and a kind of Confutation of the extravagant Pretences of that Author.

However, since in the second Page of that Sheet, I had publickly Invited all the Unbelievers, and indeed all others whomsoever, to produce and communicate to me their real and original Evidence, or genuine Testimonies of Antiquity, whereby they thought they could disprove the *Jewish* and *Christian* Records, if they had any such in their native Simplicity. And I had, at the same Time, solemnly promised them to insert them faithfully into a Collection I was then making: I do hereby declare, that I have never received one such Testimony upon that Invitation; nor could they send me what could not be produc'd, as will pretty plainly appear, by the fourteen latter Pages of that Sheet, where I fully confuted Mr. *Collins's* Pretences of that Nature.

About this Year, 1724, it might be, that Dr. *Wilson*, the Bishop of *Man*, was heard before the Privy Council, in a Cause wherein he had been put in Prison, by the Earl of *Darby's* Governor of the Isle of *Man*, for executing, as tenderly as he could, the Ecclesiastical Law for Defamation of an innocent Woman by the Governor's Wife. I heard the Cause; and with Dr. *Nathaniel Marshal*, did the Bishop what good Offices I could. He carried his Cause; but was almost ruined by the Suit, the Charges were so great. The Bishop had long been
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my Acquaintance, and had many Years before given me the *first*, or rather *only* Book then printed in the *Manks* Language; being an Explication of our Church Catechism. He has always appear'd to me as one of the best Bishops of our modern Ages; and so much the better, as he is clear of the Snares and Temptations of a Lord of Parliament. His great Worth has been principally acknowledged in the plentiful Provision made for his Son; who told me very lately, that his Father still preaches every Lord's Day, at eighty-three Years of Age. May the divine Providence send forth more such Labourers as this Bishop into his Vineyard, which, perhaps, never stood in greater Need of them than at this Day.

As I went to *Bath* and *Bristol*, in the Year 1724, I passed through *Marlborough*, and there met with one Mr. *Morgan*, who was then a *Dissenting* Minister there; but soon left off that Employment, and, so far as appeared, because he was become one of us that are called *Arians*. However, he soon fell upon the Study of Physick, with great Pretences of Nostrums, and with a great Degree of real Skill in the *Newtonian* Philosophy. When he came to *London* Things did not succeed with him; tho' he turned Infidel, and with very little Knowledge of the Scriptures, fell upon them outrageously. Yet, when he was going to practice Physick at *Bristol*, among the rich *Quakers* there, he wrote a Pamphlet for such divine Assistance of good Men, as might recommend himself to them. Now when I was this Time at *Bath* and *Bristol*,
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I there met with one of the strangest and vilest Instances of Wickedness, that I have ever heard of. It was done by the Earl of *Essex*; one who was afterward sent Envoy to the then Duke of *Savoy*, or King of *Sardinia*; but would not admit of any of the *Vaudois* Ministers to come and officiate at his Chapel, as the usual Custom was. Take this Account in the Words of that *Memorial*, which I drew up at that Time, in order to lay it before the then Prince and Princess of *Wales*, tho' I do much doubt whether it was ever presented to them or not.

A Memorial concerning the Earl of ESSEX, humbly submitted to the Consideration of their Royal Highnesses, the Prince and Princess of WALES.

UPON the 16th of *September* last I came to *Bath*, and the next Day I dined with my great Friend and Patron *Sam. Molyneux*, Esq; Secretary to the Prince, who was then at the *Bath*, where I saw his Brother-in-Law, the Earl of *Essex*; his Lordship was then in no very good State of Health, tho' somewhat recovered from a much worse State, in which he had been some Time before. The same Day I went to *Bristol*, whither I had been invited, in order to go through a Course of Experiments there; and lodged with Dr. *French*, in *Queen-Square*. Soon after I came thither, I met with one Mr. *Martin* of *Taunton-Dean*, at Dr. *French*'s, whose Father was a Sadler, of good Account, the Doctor's Tenant. He was
there,

there, and was just come thither from the *Bath* with a lamentable Complaint against the Earl of *Essex*, and told a very sad Story of that Earl's open Impudence and Lewdness, in decoying away and debauching his own Sister; which yet is well known at *Bristol*, not to have been the first Attempt of that Kind there. The Story was this, That a little while ago his Sister, *Martin*, had been Apprentice to a Manteau-maker at *Bristol*, and was just out of her Time, and must needs see a Play there, before she went home to *Taunton*, at which Play the Earl of *Essex* happened to be present also; that upon his Sight of her, he pretended greatly to admire her, and his Passion for her grew soon to that Degree, as to offer ten Guineas to one *Smith*, a Procurefs in *Bristol*, to decoy the Girl, who was about eighteen Years of Age, from her Parents, in order to debauch her. This *Smith* accepted the Offer, and took a Friend of hers, whose Name was, or had been, *Morgan*, with her; they were openly sent down by the Earl, in a Coach and Six, to *Taunton*, with a Letter under his Lordship's own Hand; which Letter the Girl's Mother told me she still had in her Possession, to perswade her to submit to his Inclination; assuring her, upon Honour, that every Thing should be according to her own Desire; but without any Promise of Marriage. *Smith*, the Procurefs assured her, that the Earl was a Person of great Honour, and one that never did an ill Thing; and that without Question he meant no other than to marry her. Upon that the Mother, Mrs. *Martin*, went to advise

vise with a Gentlewoman of her Acquaintance in *Taunton*, whether it were fit for her and her Daughter to go upon this Offer, in order to treat with the Earl or not? Who was so very weak as to advise her by all Means to go, lest it should be said that she had neglected an Opportunity of marrying her Daughter to so great Advantage. That upon this they went all back towards *Bath*, and met the Earl about ten Miles off the Place, that the Mother and Daughter soon began to acknowledge the great Favour and Honour his Lordship did them, in thinking of a Marriage so much beneath himself, and so much to their Advantage; that the Earl immediately disclaim'd all such Intentions, and denied that ever he had given any Commission to *Smith*, to say any such Thing in his Name, and storming at her for pretending to do it; and owning plainly, that he intended her only for his Mistress or Whore. *Smith's* Apology was, that the Girl could not be perswaded to come without that; nor would she, at this Interview, bear the Thoughts of being a Strumpet to any King in the World. So the Earl sent them back in his Coach to *Taunton*, without Success. What secret Letter or Message the Earl sent afterward to the Girl, or whether the Girl repented of her former Denial herself, and sent a Letter to his Lordship to resign herself up to his Will, does not fully appear; tho' the Earl seemed to suppose the latter Case to be Truth, in his Discourse with me afterwards: However, on *Saturday, September 19th*, the Earl sent a Servant again, on Horse-back, privately to *Taunton*; who, under a frivolous Pre-

tence of wanting some Whip-cord, came to this *Martin*, the Sadler, and, as suppos'd, gave the Girl some private Letter, or made some private Agreement for her to go with him. For on *Sunday* the Girl pretended to be sick, and while the Family was at Church, went off with the Earl's Servant to *Bath*; which when the Mother and Brother came to know, they took Horse on *Monday*, and followed her; but not being able to seize her on the Downs of *Bath*, where she was in the Earl's Coach at the Race, they came to *Bath*, and made Enquiry after her; but at first without Success. The Brother went soon to the Earl, who, after a faint Denial of knowing any thing of his Sister, at last confess'd all; and said, tho' he did not keep her by Force, yet she was too well guarded for him to seize upon her; and that unless all the Town of *Taunton* came to rescue her, she was secure from his Attempts; giving him, withal, a Caution, by way of threatening, that he had best take Care how he ventured to meddle with her, for fear of Mischiefs to himself. The Brother went to the Town Clerk of *Bath* for a Warrant, to search for his Sister, as one who was gone away from her Parents, and whom he perceiv'd at last to be kept in an House adjoining to the Play-house: But the Town Clerk, after a frivolous Delay, directly refused the Warrant. Upon this he went to the Mayor of *Bath*, for the like Warrant, without any mention of the Earl; who bid him go to the Town Clerk for a Form, and he would sign it; but as he was at the Town Clerk's, in order to gain that Form,

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the Mayor himself came by, of whom he again desired the Warrant; but when the Mayor had discours'd with the Town Clerk, he also directly refused it. Upon which the Mother and Brother, hearing where the Girl was, went to the House, and desired to speak with her; but she was under the Guard of the Mistrefs of the House, and would not be spoken with, saying, If she should see her Mother, she should drop down dead. Upon all which Disappointments, they both came to *Bristol* to their Landlord, Dr. *French*, where I lodged, and where I heard, and with great Indignation heard from them, the foregoing Account. The next Evening I spoke of this Matter, which was already become very publick and notorious at *Taunton*; *Bath*, and *Bristol*, to the Lord *Barrington*, and Counsellor *Row*, who were both in our Course of Experiments, and desired their Advice what was fit to be done to recover the Girl to her Parents; to bring such notorious Lewdness in the Earl to Punishment; and to correct such an open Denial of Justice in the Officers at the *Bath*; or at least to prevent the like for the Time to come. Two Ways were propos'd; either to desire a Warrant from the Lord Chief Justice of the King's Bench, to recover the Girl to her Parents; or to indite the Earl in *Westminster-Hall*, for decoying her from them, or both. But before any Resolution could be taken, the Earl himself came to *Bristol*, *September 27th*, being *Lord's-Day*, and supp'd in Queen's-Square, within a few Doors of my Lodging, at Alderman *Elton's*, who was one

of the Members of Parliament for *Taunton*, and who, at the Desire of the Girl's Relations, had already spoken to the Earl to restore her to them ; but all to no Purpose. The Earl hearing that I was so near, sent for me ; I waited upon him accordingly ; and found him in Company with Colonel *Rosse*, Capt. *Ballandine*, and Mr. *Fielding*. After some Time I said to my Lord *Essex*, That I had somewhat to say to his Lordship in private ; and I desired therefore that we might withdraw into another Room ; upon which the Company offered to withdraw : But his Lordship not stirring himself, nor seeming desirous of the Company's withdrawing, I repeated my former Motion, and told his Lordship again, that I had somewhat to say to him in private, and desired we might withdraw. But he reply'd, He had rather I should say what I had to say before the Company. I then took the Freedom of representing, with the utmost Plainness, to his Lordship, the heinous Wickedness he had been guilty of, in decoying and detaining a Girl from her Parents, in order to debauch her ; that he had lately lost his Lady at *Paris*, and was returned Home, in a very ill State of Health ; that Providence had just given him some Relief, and Hopes of Recovery, and that this was a very ill Requital for such a Blessing ; that such an open and publick Attempt, to corrupt this Girl's Chastity, was not very unlike the Violence offered to *Lucretia*, by *Tarquin* ; which the *Romans* would not bear even in their King ; but expell'd *Tarquin* for his Lewdness, and thenceforward

forward altered the Form of their Government; that *Marriage was honourable in all, and the Bed undefiled*; but that *Whoremongers and Adulterers God would judge*; that his Lordship was at Liberty to marry a second Time, if he found it proper, and was therefore under no Temptation to such loose Practices; that he ought to send the Girl to her Parents, and to make what Amends he could to them, for stealing away and ruining their Daughter; that there was Advice taking to lay this Matter before the Lord Chief Justice, or bring it into *Westminster-Hall*; that also it ought to be laid before the Prince and Princess of *Wales*, in order to their discarding a Person of such a wicked and lewd Character from their Service; and that as I myself could, I believed, have Access to their Royal Highnesses, it was probable I should think fit, to lay it before them with that Design; of which I gave his Lordship Notice beforehand. To which his Lordship reply'd, without any Passion at all, That he was utterly against second Marriages, and therefore must have a Mistress; that he did not keep the Girl by Force, but that if she would go Home she might; his Affection for her (however) probably, would not last above three Months; and that she was not *now* in the Case of *Lucretia*; that however, her Brother had best have a Care of attempting to seize her, lest he came to some Mischief himself; that for the Lord Chief Justice, and *Westminster-Hall*, he did not much care, since he could appeal from thence to the House of Lords, which, he believed, would not hurt him; and that for the

Prince and Princess, they were Persons of *too good Sense*, to be concern'd at what he had done: With the like impudent Expressions, in Way of Justification, and Resolution to go on in his Wickedness. This Behaviour gave me so great an Indignation, that I could bear the Conversation no longer; and so I took my Leave very abruptly, in these or the like true, but severe Words, "My Lord, you are the most abandon'd Person that I ever convers'd with in my whole Life." That if he persisted in such his Lewdness, I should be a Witness against him at the great Day, when both his Lordship and myself should stand before *Christ's* Judgment Seat. After all which, I am inform'd his Lordship has sent this his Strumpet in a Coach, well guarded, to *London*; where I suppose he keeps her at this Day. This, may it please your Royal Highnesses, is a faithful Account of one of the most avow'd and publick Instances of wicked Lewdness that I have ever met with, in all my Knowledge of Mankind. And I verily believe that if you would please to dismiss the Earl from your Service, on this Account, you would thereby do a Thing greatly acceptable to God, and to all good Men, as well as to the real Benefit and Advantage to the Earl, who will otherwise soon bring himself to the Grave, by his present Lewdness. It would also greatly tend to your own Honour and Reputation, and Interest, in this Kingdom: And if you take due Care of the better Character of him, who shall succeed, you would thereby give an eminent Specimen of the Discouragement of

Vice

Vice and Immorality, and Incouragement to Virtue and Goodness in those about your Royal Highnesses Persons, which the King himself has been pleas'd to promise, as to those about his own Royal Person. All which is most humbly, and out of the most sincere good Will to your Royal Highness, and to the Earl himself, submitted to your Royal Highnesses serious Consideration, by

Your most obliged humble Servant,

WILL. WHISTON.

In the Year 1725, I published *A Supplement to the Literal Accomplishment of Scripture Prophecies*. Containing Observations on Dr. Clarke's, and Bishop Chandler's *Discourses of the Prophecies of the Old Testament*: With four Dissertations;

I. Upon *Isaiab's* Prophecy, concerning a Son to be born of a Virgin.

II. Upon *Daniel's* LXX Weeks.

III. Upon the fourth Eclogue of *Virgil*, as compar'd with the *Sibylline* Oracles.

IV. Upon the Curse denounced against *Cain* and *Lamech*, before the Flood: Proving that the *Africans* and *Indians* are their Posterity. 8vo.

Price 2s.

It was about the same Year, or rather long before it, as I have learned lately, that Dr. *Calamy*, a leading Teacher among the Dissenters, travelling for his Health into *Scotland*, came to *Edinburgh*,

when the General Assembly was sitting, and there heard such a very nice and particular Scrutiny made into the Opinions and Conduct of a Clergyman that came before them by Appeal, from some lower Judicature, as shewed too great an Inclination to set him aside, and provoked Dr. *Calamy* so much, that he whispered to one that was near him, that he never knew there was an Inquisition in *Scotland* before ; which was overheard by some, who handed it about till it came to the Prolocutor himself : Where this Freedom of censuring the Acts of the General Assembly was very ill taken. This I had from the Doctor's Son's own Mouth, and from another Person then present. And it puts me in Mind of the very learned Mr. *Simpson's* Case, who was deprived of his Professorship in *Scotland*, for being only an *Athanasian* somewhat milder than ordinary. For after that Time, I was once at *Hamlin's* Coffee-house, by the *Royal Exchange*, and was shewed this Mr. *Simpson*, a Brother Sufferer, at some Distance in the Coffee-house. But I, by Choice, avoided to go, or to speak to him there ; lest so small a Conversation should be a Foundation of a farther Accusation against him in his own Country.

In the next Year 1726, I published a Pamphlet *Of the Thundering Legion : Or, Of the miraculous Deliverance of Marcus Antoninus and his Army, on the Prayers of the Christians.* As also, *Of Alexander the Great's meeting the High Priest of the Jews at Jerusalem.* Occasioned by Mr. *Moyle's* Works then lately published, 8vo. Price 6 d.

In

In the next Year 1727. I published Mr. *Henley's* Letters and Advertisements which concerned myself, with a few Notes, 8vo. Price 6 d. See more hereafter.

In the same Year 1727, I published *A Collection of Authentick Records*, belonging to the Old and New Testament. Translated into *English*, in two Parts and Volumes. Containing,

P A R T I.

- I. A Dissertation on the Book of *Baruch*: To prove that it is a Canonical Book of the Old Testament.
- II. The Epistle of *Baruch* to the nine Tribes and an half; with its Postscript.
- III. Observations to prove them genuine.
- IV. The Septuagint Version of the Description of *Ezekiel's* Temple, according to the *Alexandrian* Copy.
- V. A large Dissertation on the IVth Book of *Esdras*, to prove it genuine.
- VI. A particular Explication of the XIth and XIIth Chapters.
- VII. Eighteen Psalms of *Solomon* Ild.
- VIII. A Dissertation to prove them genuine.
- IX. The third Book of the *Maccabees*.
- X. Some Account of the fourth Book now lost.
- XI. The Epistle of the *Jews* of *Jerusalem* to the *Jews* of *Egypt*. 2 *Macc.* i. and ii.
- XII. A Dissertation to prove it genuine.
- XIII. The true Origin of the antient Sect of the Ma-

Magians in *Persia*, from the ten Tribes in Captivity there.

XIV. That *Zerdusht* their Legislator did not live in the Days of *Darius Hystaspis*, but of *Artaxerxes Mnemon*.

XV. That the Religion of *Zerdusht* was that of the *Jews*, without Circumcision, as it was in the Days of *Abraham*.

XVI. That the Occasion of his Institution of covered Fire Temples, was the Miracle that is related in the forementioned Epistle of the *Jews* of *Jerusalem* to the *Jews* of *Egypt*.

XVII. Extracts out of the Book of *Enoch*.

XVIII. A Dissertation to prove it genuine.

XIX. The Testaments of the XII Patriarchs.

XX. A Dissertation to prove them genuine.

XXI. Fragments of Apocryphal Books of the *Old Testament* now lost ; with Notes upon them.

P A R T II.

I. *Aristeus's* History of the *Septuagint* Version of the Law of *Moses*.

N. B. The Genuineness of this History has been proved at large in my *Appendix* to the *Literal Accomplishment of Scripture Prophecies*, p. 117—154.

II. An Epistle of the *Corinthians* to St. *Paul*, with St. *Paul's* Answer : In *Arabick*, *Latin* and

and *Engliſh* ; recovered now firſt intire from the *Armenians*.

N. B. It was afterwards published by my Sons in *Armenian* and *Latin*.

III. Reasons for their being genuine.

IV. The State of *Spiritual Gifts* in the Churches; and their Government by Bishops, Priests, and Deacons, in the Age of the Apostles.

V. Of the Magical Arts of *Simon Magus*.

VI. That the *Ebionites* rejected the Authority of all the Apostles.

VII. The Unlawfulness of eating Blood among *Christians*.

VIII. A Demonstration of the Truth of the *miraculous Gifts* in the Age of the Apostles.

IX. Fragments of the *Apocryphal Books* of the *New Testament* now lost.

X. An *Ebionite* Apocryphal Fragment.

XI. A large Part of the *Synopsis Sacræ Scripturæ* with *Athanasius's Feſtal Epistle*, in parallel Columns.

XII. A *Scholium*, proving the *Synopsis* to be as old as *Origen* : With other Observations.

XIII. A compleat Collection of the ancient *Catalogues* of the Books of the *Old* and *New Testament*, *Canonical*, *Contradiſted*, and *Apocryphal* : With Notes.

XIV. Appendix (1.) A Table of the Subject and Order of the ſeveral Prophecies of the *Old Testament*, from *Iſaiab* to *Eſdras*.

XV.

XV. Appendix (2.) Arguments to the Psalms of *David*.

XVI. Appendix. (3.) A Suspicion that a Prophecy of *Micah* has been dislocated.

XVII. Appendix (4.) A Suspicion that a Prophecy of *Zephaniah* has been dislocated.

XVIII. Appendix (5.) The several Predictions concerning the Destruction of the *Assyrian* Army of *Senacherib* before *Jerusalem* : With the undeniable Evidence of their Completion.

XIX. Appendix (6.) Concerning the different Statures of Mankind in different Ages, from the Deluge to the Days of *Christ*.

XX. Concerning the Statures of three Sorts of *Giants* before, and after the Deluge.

XXI. Appendix (7.) The exact *Time* when miraculous Gifts ceas'd in the Church.

XXII. Appendix (8.) Of the Corruptions brought into the Church by the *Ebionites*. See also the *Sacred History of the New Testament*, p. 279,—283.

XXIII. That *Josephus* the Jew was an *Ebionite*.

XXIV. Appendix (9.) A Confutation of Sir *Isaac Newton's* Chronology.

XXV. Appendix (10.) *Armenian Records* taken from the *Archives* of *Edeffa*.

XXVI. Reasons for their being genuine.

N. B. These *Authentick Records* (which I very often refer to in my Six Volumes of the *Old and New Testament*, to prevent too great Repetitions there) with the *Essay on the Old Testament*, and
its

its *Chronological Table*, and with the *Literal Accomplishment of Scripture Prophecies*, and its *Supplement* ; all depending one upon another ; I once esteemed my *Opus Palmarium*, I mean before my Edition of *Josephus* : All together bearing the Price of One Guinea, including the *Authentick Records* of the small Paper only.

N. B. The Testament of *Levi*, one of the XII Patriarchs, is greatly illustrated by my old *Scheme of the Seven Heavens* therein mentioned, but not formerly published ; as it will be now at the End of this Book.

In the Year 1726, I procured to be made me by Mr. *Crofedale*, a very skilful Workman, but according to my own Directions, and at the Expence of about forty Guineas, A Model of the Tabernacle of *Moses*, and of the Temple at *Jerusalem*, serving to explain *Solomon's*, *Zorobabel's*, *Herod's*, and *Ezekiel's* Temples ; and had Lectures upon that at *London*, *Bristol*, *Bath* and *Tunbridge-wells*. The Substance of which important Lectures, I added about the Year 1728, or 1729, to a large Scheme of that Model, after I had compared it with Sir *Isaac Newton's* Scheme of the Temple of *Solomon*, then just published in his *Chronology*, to which it almost entirely agreed. I have also had the like Lectures upon the same Model above two Years ago, at *Hackney*, and *Tunbridge-wells*, to the great Satisfaction, I think, of both my Audiences ; as I intend many more the like Lectures, and those that are a

Pre-

Preparatory to the Restoration of the *Jews* hereafter; while it shall please God to continue my Health and Abilities to go through them. And this I take to be my peculiar Business at present; since I have, I think, plainly discovered, that it will not be many Years before the Messiah will come for the Restoration of the *Jews*, and the first Resurrection, when the last of these Temples, the Temple of *Ezekiel*, will be built upon *Mount Sion*, as the three former had been built upon *Mount Moriah*. Of which more towards the End of these Memoirs. One Thing, however, I will add as to this Model, when twenty-two Years ago I explained it at *Bristol*, viz. that a Schoolmaster there, Mr. *Catcot*, by Name, one of my Auditors, was so affected and pleased with the Model and the Lectures, that long before I had made that Scheme or Ground-plot which is now in my *Josephus*, he from his Memory made one for himself, and brought to me to be corrected. This Mr. *Catcot* I then took to be one of the best Scholars, and of as sober a Mind as any of my Auditors or Friends at *Bristol*. Whatever unhappy Bias afterward made him a Proselyte to my real Grief and Surprize, to that wild *Hebrew* Enthusiast Mr. *Hutchinson*.

It may also be worth mentioning, that in this Year 1726, and at my Course at *Bristol*, the Bishop of the Diocese, *Hooper*, who had been one of the Court of Delegates, that sat upon me in Contradiction to the Opinion of good Bishop *Waddington*, who used to kneel by me when we were there at the Communion together, sent Orders to the

the Incumbent of the Parish to refuse me the Communion, which was signified to me by my old Friend Dr. Syddal, afterward Bishop of Gloucester. Upon which I quietly withdrew, without making any Complaints to the Publick of so great an Hardship.

In the Year 1728, Dr. Pemberton published his *View of Sir Isaac Newton's Philosophy*. I would fain have had him added those famous *Scholia*, or *Corollaries* of his, which are of the greatest Value for the Support of Natural and Revealed Religion; but I could not persuade him to it. Upon his Refusal, I translated them myself into *English*, and published them, with some few Additions and Notes, the next Year 1729, both in 4to. and 8vo. Price 6 d.

In the Year 1730, I published *The Horeb Covenant Revived*: Or, an Account of those Laws of *Moses* which oblige *Christians*. To which is added, *Apostolical Rules for Ecclesiastical Courts*, written 1739, upon Occasion of the Trial and Conviction of poor Mr. *Robert Hales*, for Forgery, 8vo. Price together 1 s. 6 d.

N. B. I entred deep into Mr. *Hales's* Character and Behaviour, which was supported by twenty-seven most eminent Testimonies in his Favour; and I was to come in for the twenty-eighth, but they durst not call me, since I might have discomposed the Scheme that was laid by the Pleaders. Yet upon hearing the Trial, both I and Dr. *Nath. Marshal* also, as well as some others, were satisfied of his

his Innocence; the Papers and Vouchers for which, I have still by me. And indeed that Trial gave me such a terrible Idea of our present Courts, and of some of the Maxims of Law there followed, even where neither the Judges nor the Juries can be charged with any Intention to act unjustly, that I cannot but earnestly desire to see that Time, when the Sacred Gospels of *Christ* may regain its Liberty; and when the Laws of God shall every-where take Place, instead of the Laws of Men; and when no corrupt Maxims or Quirks may oblige any then to break that eternal Rule of Equity, *He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord.* Prov. xvii. 15.

The same Year, 1730, I published *Memoirs of the Life of Dr. Samuel Clarke*; beeing a Supplement to Dr. Sykes and Bishop Hoadley's Account: Including certain Memoirs of several of Dr. Clarke's Friends, 8vo. Price of the first Edition, in the larger Letter 1 s. 6 d.

What a worthy Friend of mine, Mr. *John Laurence*, thought of this Pamphlet, will appear by the following Letter.

Dear Sir,

I Have received and read your Memoirs, &c. with a great deal of Pleasure; and I herewith return you many Thanks for the Service you have done to Religion in general, and the *Christian Religion* in particular; by so freely, and so justly re-
proving

proving our Bishops, for that Secularity of Spirit, which so visibly reigns in most of them. I cannot see how they can possibly wipe off the Offence and Scandal which hath been both given and taken by their shameful Non-Residence, and Neglect of their Diocesses, but by a speedy Reformation. And it hath been justly and rightly observed, that for near two Years last past, there hath not been one Bishop appeared amongst us in all the North Part of *England*. To your honest Freedom, in representing the Odium, which must arise from such gross Neglects; you might, in your Memoirs, have added the fatal Mischiefs and Inconveniences that must necessarily follow, from the evil Example of such Bishops. For with what Grace can a non-resident Bishop reprove, (and sure Reproof is necessary) his non-resident Clergy? And so indeed it proves in Fact, the mutual Connivance becomes thus almost necessary, and the Word *Incumbent* too frequently loses its Name; for I could give you Instances of Rectors, who have not, like a certain Bishop, set Foot on their Rectories for six Years together; and of another Living, near me, on which there has been neither Resident Rector, nor Resident Curate, for above twelve Years together. *Hinc illæ Lacrymæ!* I had several Things more to have said; but my Heart being full of Sorrow, for these Things, I could not let slip this first Opportunity of letting you know how much I sympathize with you, and lament some of the Causes of the Decay of *Christian Piety*. We frequently re-

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member

member you all with Pleasure. And I desire you to believe that I am with great Sincerity,

(Dear Chum,)

Bishops Wexmouth,

Sept. 15, 1730.

Your affectionate Friend,

J. L.

P. S. Bishop Burnet has wrote a Book called the *Pastoral Care*, I would fain have somebody write the *Episcopal Care*.

In the Year 1731, my great Friend, Dr. Sydal (who, with Mr. Pyle, Sen. of Lynn, were the two best Scholars that I ever examined for Holy Orders while I was Chaplain to Dr. Moor, Bishop of Norwich) was made Bishop of Gloucester. The Mention of him in this Place is made, on Account of a remarkable Fact by him related to me, of Mr. William Needham; who had been Chaplain to Archbishop Sancroft, and was a Member of that Convocation; which fell upon me A. D. 1711, and whose Conduct relating to me, is set down at large after my Historical Preface. Dr. Sydal, who was also a Member of the same Convocation, finding Mr. Needham, otherwise a good Man, very bitter against me, said to him, what you are doing against Mr. Whiston is like the Proceedings in the Inquisition. Whereupon Mr. Needham made this memorable Reply: "That the Inquisition indeed

" may do now and then an hard Thing: But, for
" the

“ the main, they keep Things tight.” As indeed Persecution did usually do so, till in this Age the Laity are grown so uneasy under it, that in Protestant Countries it cannot keep Things *tight* any longer. Which, by the Way, should teach the Governors of the Church to lay all Attempts for it aside ; and to betake themselves to fair Examination, and Correction of what is amiss immediately.

De Peccato Protoplastorum.

CUM certum sit ex sacra Historia Codæmonem ipsum Principem, generis Humani Protoplastos & Tentasse & Subvertisse : et cum non pauca intellectu difficilia in istâ Historiâ Sacrâ Tentationis & Lapsûs istorum Protoplastorum, secundum sensum literalem exposita, occurrant, Liceat mihi nonnulla de Peccato Originali, de Serpente tentatore, de esu fructus vetiti Arboris scientiæ Boni & Mali, & Arboris Vitæ, in horto Eden, sive Paradiso, viris Doctis, & Lingua Doctis propriâ consideranda modeste proponere.

Qui Allegoricos amant Historiarum Sacrarum sensus ; saltem qui hujusmodi sensum Historiæ de lapsu Protoplastorum amplectandum putant, qui nec pauci nec, infimæ notæ sunt, debebunt Advertere, sapientissimum Παροιμίαῖς ην, post *viam* Prov. xxx. serpentis super petram vel terram, *viam* 19, 20.

Adulteræ hoc modo describere ; *Quod Comedit & Tergit os suum, & dicit, non sum operata malum.* Et Solomonem ipsum hoc modo Amicum in Cantico sub ejus umbra sedentem describere ; quod
 Cant. ii. 3. ipsius *fructus* dulcis erat gutturi suo : Et
 iv. 12. quod *Hortus conclusus* erat soror & sponsa quod eandem vocat *Paradisum*
 v. 13. *malorum punicorum*, cum *pomorum fructibus*. Quod dilecta dilectum sic alloquitur, veniat dilectus meus in *Hortum*
 v. 1. *suum*, & *Comedat fructum pomorum suorum* : Quod dilectus respondet, veni in *Hortum meum*, Soror mea, sponsa ; Messui Myrrham meam, cum aromatibus meis : *Comedi favum cum melle meo : Comedite Amici : Cui regerit sponsa, dilectus meus*
 vi. i. *descendit in Hortum suum.* — Ut pascatur in *Hortis* cui respondet ille, descendi in *Hortum meum*, ut viderem poma convalium, & inspicerem si floruisset *Vinea*, & germinassent mala punica. Ascendam in
 vii. 8. *Palnam [Arborem] & apprehendam fructus ejus.* Mane surgamus ad vineas ; videamus si floruit *vinea*, si flores *fructus* parturiunt, si floruerint *mala punica*. Sub *Arbore malo* suscitavi te. Ibi corrupta
 viii. 5. est mater tua ; ibi violata est genetrix tua.
 Athenag. Debebunt quoque Advertere, quod veteres Poetarum Fabulæ referunt, Jovem inferorum Deum [Plutonem fortè] cum
 Legat. §. 16. Clem. Alex. p. 14. Julian §. 16. Rhea Matre, in *Serpentem* fœminam conversa,

verfa, *Draconis* specie coiviffe & hujus-
 modi Concubitus speciem, five nodum
 Herculeum in caduceo Mercurii fpectari :
 Jovem etiam Perfephonem [Proferpinam]
 filiam fuam fub *Draconis* specie violaffe :
 Quod oraculum Hammonis, aut propri-
 um Alexandri fomnium declaraffet, Olym-
 piadem matrem, ab ipfo Jove, fub fer-
 pentis specie compreffam concepiffe, &
 Alexandrum exinde Jovis Filium haben-
 dum effe : Quod quidam Gnoftici, e ve-
 teribus hunc locum Apocryphum citant ;
 “ Vidi *Arborem*, duodecim fructus quo-
 “ tannis ferentem, & dixit-mihi, *Hæc eft*
Arbor Vitæ. Quam illi de menftruis mu-
 lierum profluviis interpretantur. Quod
 Archontici, Manichæi, Judæi, & Mu-
 hammedani afferunt, Diabolum [Serpen-
 tem a Diabolo infeffum ;] ad Evam ac-
 cedentem, cum eâ, perinde ac vir cum
 muliere folet, confuetudinem habuiffe :
 Quam fceleratam foeminæ cum bruto
 conjunctionem non effe impoffibilem, vul-
 garis experientia, & leges omnes fup-
 ponunt. Debebunt Advertere, vix a-
 liud crimen ab Eva & Serpente primo,
 deinceps ab Adamo & Eva, tribus ani-
 malibus nudis, inter fe quotidie per fep-
 tem annos verfatis, admiſſum cogitari
 poſſe, præter illa longe atrociffima a
 Beſtiis & a Sodomitis denominata. De-
 bebunt advertere, pleraſque omnes tenta-

Epiph.
 Hæref.
 xxvi. §. 5.

Vid. Epi-
 phan.
 Hæref. xl.
 §. 5.

See Auth.
 Records,
 p. 455.

Vid.
Clem. A-
lex. Strom.
III. pag.
559. Edit.
Potter.

Vide Iren.
iii. 33.
Theoph.
ad Autol.
p. 180.
Ed. Wolf.
Clem. A-
lex. p. 86.
554, 558.

See Auth.
Rec. p.
663—666

tionis, Criminis, & poenæ Circumstantias, quas vocamus, *Cognitionem* quandam nefariam, sive facinora quædam veneris Nefandæ plane indicare. Debebunt advertere utramque *Arborem*, tam *Vitæ* sive sobolis vitalis propagandæ; quam *scientiæ Boni & Mali*, sive fidei & obsequii probandi, circa *medium bunc Hortum Allegoricum* fuisse: Debebunt advertere, Adamum & Evam nudos absque rei veneræ desiderio inter se mutuo versatos esse per septennium, quod eorum corpora nondum ad Pubertatis statum per totidem a creatione annos pervenerant: Unde debebunt advertere, Adamum ante lapsum uxorem, quantum videtur, nunquam legitime cognovisse; nec ei post lapsum licitum esse eam cognoscere; neque uxorem e Paradiso licet exilium, in exitium forte & labores Adamo datam fuisse comitem: de hoc enim fileet Scriptura. Debebunt quoque advertere, quod mors semper & ubique fuerit hisce criminibus flagrantissimis debitam, juxta Leges Ethnicas, Mosaicas, & Christianas: Unde nihil mirum si Deum O. M. eandem mortem eisdem criminibus & denunciaffe, in his rerum primordiis, & revera inflixisse ponamus. Præcipue autem advertere debebunt, Timotheum ipsum, Pauli Comitem, expresse asserere Protoplastos nostros

nostros *non pure* usos esse *Arbore Sci-* Homil.
entiae : quinimo Evam *fuisse corruptam* ; post Epist.
 & Protoplastos *nudatos a Serpente*. Quæ ad Diogn.
 confirmantur a Justino Martyre, ex ea §. 2. apud
 dem, uti opinor, Timothei opere : Dia- Sacred
 log. cum Tryph. §. 100. Advertere Hist. of
 debebunt tandem, hanc Theoriam non the N. T.
 solum optime verbis plerisque Sacri Co- p. 356,
 dicis omnibus, allegorice expositis, con- 357.
 gruere, verum etiam rationem una indi-
 care, quare sub hâc umbrâ parabolica
 res tanti momenti, in Libris publicis oc-
 cultare oporteret : nimirum propter cri-
 minum naturam adeo per se turpem &
 obscœnam, ut vix aliter verbis satis puris
 & castis possent exhiberi. Hæc de Alle-
 gorica hâc Hypothesi breviter & *στοχα-*
στικῶς dicta funto. Quod ad meipsum
 attinet, qui perraro sensus Historiarum
 S. Scripturæ Allegoricos reor admittendos,
 propter monumentorum satis fonticorum
 penuriam, ferè ἐπέχω.

An hæc nostra suspicio sit eadem quam
 suspicatus est olim Sagacissimus Newto-
 nus ignoro. Hoc tantum me audiente
 dixit, “ Se opinari hanc de lapsu Proto-
 “ plastorum Historiam propter causas
 “ peculiares esse Allegoricam.”

N. B. Quod Allegorice fructum Ar-
 boris vetitum *Pomum Puniceum*, vel *Pu-*
nicum hic indicari recte supponam,

De Naa
manis
facto Op.
Vol. I. p.
889.

inde confirmatur, quod, ut verbis viri max-
imi Bocharti utar, “ Sit antiquissima quæ-
dam de raptu [Persephones, sive] Pro-
serpinæ Fabula ; narrans, quod a
Cœlo in perpetuum exulare jussu Jovis
creditur ; eo quod in Plutonis *Para-*
diso, Punicum Pomum decerpisset.
— *Cultis dum simplex errat in Hortis,*
Puniceum curvâ decerpserat Arbore Po-
mun.

Vid. Diod.
1. 2—5.

Vetustam esse hanc Fabulam narrat
Cicero, & prope ab ipsis Deorum
incunabulis, Lib. IV. in Verrem.
Crediderim ego, inquit Bochartus,
sic in alienum sensum detortam fu-
isse Historiam de Primi Hominis
Peccato, cœlestibus donis spoliati,
[e Paradiso ejecti,] & quasi ad inferos
relegati, propter esum Pomi vetiti.
Persephonem, quasi Perditricem, dic-
primam omnium matrem Evam ; Pro-
serpinæ autem nomen (quod a Serpen-
do deducit Varro) alludens ad Serpen-
tem illum a quo decepta est. [Vid. 2Cor.
xi. 2, 3. I Tim. ii. 14, 15.]”

Lector hic notet usum aliquem Poematis
obscœni, quod Canticum Canticorum dici-
tur. Clavis enim videtur hujus Allego-
ricæ narrationis, & quibus metaphoris an-
tiquissimi sapientes res venereas exprimere
solerent indicare. Nec ulli alii bono usui,
quod norim, inservire aptum est.

I return to my History.

In

In *February* 1732, Mr. *John Baron* was made Dean of *Norwich*. This very good, modest, and religious Man, and excellent Pastor of a Country Parish *Ditchingham*, was in A. D. 1698 and 1699, possessed of about 20 *l.* a Year of the Tithes of *Kessingland*, a Village but three Miles off *Lowestoff*, and annexed to it. He had been educated under Mr. *Robinson*, one that taught young Men who were bringing up to be dissenting Teachers. But upon some Doubts he had about going on in that Way, and some Letters that passed between us thereto relating, he left the Dissenters, and came over to the Church of *England*; and at length accepted of the Deanry of *Norwich*, but refused the Bishoprick when it was offered him. However, upon our first Acquaintance he seemed uneasy at retaining those Church-lands, which yet came to him by Inheritance, and offered them to be settled on the Church for eight Years Purchase, or 160 *l.* which most kind Offer tempted me to try my Friends for the Purchase of them: which was likely then to be for my own considerable Advantage also. I remember that the Bishop gave 5 *l.* Dr. *Prideaux* 10 *l.* the Lord *Weymouth* 10 *l.* &c. so that I at length made it up within 50 *l.* which I advanced myself, or reckoned myself so much out of Pocket. But still I got the Money paid, and the Title was vested in me; but so, that I always intended not to keep it in my own Family, but in due Time, when I had repaid myself, to transfer my Right to the Vicarage for ever. Yet did there some unexpected Circumstances

stances intervene : For when I was admitted Mathematical Professor, A. D. 1703, which voided my Living, yet did it not void my Title to these Tythes. Accordingly I kept them for some Years, till upon my Banishment from the University, the Revenues of my Professorship were taken away from me ; and most Men would have thought that I might, in this Case, keep this small Remains for my Family. However, I being always desirous to do what Equity rather than Law could oblige me to, I offered, when Dr. *Trimnel* was Bishop, upon my being reimburs'd the 50 *l.* which I reckoned was not cleared to me, to settle it absolutely upon the Vicarage for ever, and trust myself and my Family to the Divine Providence. Accordingly it has been between thirty and forty Years settled upon that Vicarage. Only I must do the present Incumbent Mr. *Tanner* the Justice to acknowledge, that he has now, for many Years, of his own Accord, sent me out of it five Guineas every Christmas : For which I must own myself greatly obliged to him. Nor did Dean *Baron* forget me at his Death, but ordered his Executors to make me a Present of 20 *l.* as did Mr. *Leigh*, an *Irish* Gentleman, a most dear Friend of mine, and an excellent Christian, order me the like Sum of *Irish* Money by his Will. Mr. *Brockman* also left me by Will 10 *l.* which with a small Farm of my own near *Newmarket*, the Queen's Bounty of 40 *l.* clear, Sir *Joseph Jekyl's* Annuity for Life of 20 *l.* a Year clear, with Eclipses, Comets, Lectures of several Sorts
in

in *London* and elsewhere, and some Benefactions by Persons now alive, and the greatest of all by Mr. *John Bromley* of *Horsebeath, Cambridgeshire*, has made me up such a Competency as has greatly contented me, and made me to go on all along comfortably in my Studies.

In the Year 1732, I wrote a *Paraphrase on the Book of Job* ; with a Preliminary Dissertation and Observations subjoined. To which I lately added a very small Dissertation on the Book of *Ecclesiastes*, to shew that it is a Collection of *Solomon's* Reflections, about Points of the greatest Consequence : The most of them when he was a religious Man, in his first and last Days : But several of them when he was irreligious and sceptical, during his Amours and Idolatry. This Book is not yet printed.

In the same Year 1732, I published a *Vindication of the Testimony of Pblegon* : Or, an Account of the great Darkness and Earthquake at our Saviour's Passion, described by *Pblegon*. Being an Answer to Dr. *Sykes's* Dissertation concerning that Eclipse and Earthquake, 8vo. Price 1 s.

In the Year 1733, I published a Map of *Europe*, with the Course of eight remarkable Eclipses of the Sun, drawn upon it. An open Sheet. Price 1 s.

In the same Year 1733, I published *An Enquiry into the Evidence of Archbishop Cranmer's Recantation* : Or, Reasons for a Suspicion that the pretended large Copy of it is not genuine. 8vo. Price 6 d.

About

About the same Year 1733, Dr. *Secker* was made Bishop of *Oxford*, and Rector of St. *James's*: This is the Living where that great Man Dr. *Samuel Clarke* had formerly been Rector, and preached with great Success and Reputation, for many Years. And Pity, great Pity it is, that so very worthy a Person, and so indefatigable a Pastor of that large Parish, as Dr. *Secker* is, should appear so grossly unacquainted with primitive Christianity, as distinct from the present Settlement of the Church of *England*, whereby the great Light afforded by Dr. *Clarke* might have been carried on nearer to Perfection, and to the Restoration of that most holy Religion, not which *Luther*, *Calvin*, *Knox*, *Cranmer*, &c. &c. have left us, but which our blessed Saviour delivered to the Apostles. Whereas I perceive Bishop *Secker* ventures to excuse what he is himself ashamed to justify, even the monstrous *Athanasian* Creed itself, with all its Curses: And pretends it was permitted to stand in our Protestant Common Prayer Book, to invite the Papists to continue in our Communion: While among the *Lutherans* it is only read once a Year, upon *Trinity Sunday*: And while our first *English* Common Prayer Book appointed it only to be read on the six great Festivals; but since the *Church of England* has amended, or rather corrupted that first and best Common Prayer Book, it is appointed to be read upon seven other Holidays, or thirteen Times in all. Nor are the poor Apologies, or rather Excuses that his Lordship made for the foolish Niceties of that Creed, better than may at
any

any Time be made for the Niceties of Transubstantiation, and the other grossest Errors of Popery. 'Tis always for certain better to correct modern Errors and Mistakes by our original Standards, than to apologize for, or excuse those Errors and Mistakes. Only I fear Dr. *Secker*, with the Generality of his Brethren, instead of desiring to know more of the genuine Religion of our Saviour, as he left it, in its primitive Purity, are suffering themselves to sink into almost as gross Ignorance of Christian Antiquity, and of the two first Centuries, as the Popish Bishops were sunk into before the Protestant Reformation; particularly in the Doctrine of *Athanasianism*. Tho' I dare venture to assure them, that let the Laws go on as they please, and the Practice of the poor oppressed Clergy of our Church be never so conformable, the Light of primitive Truth shines too bright in Christendom to be thereby any longer extinguished or eclipsed. The *Athanasian* Heresy is even here so low, that the principal Examiners give it up, and no Person of Note for Learning has dared these many Years to publish any Thing in its Vindication. Nor do I find any considerable Party among us, but the weakest of all our present Sects, the *Calvinists*, that shew any Concern for it. As to *Germany*, Enquiry goes on there so fast, that I believe it cannot hold long among the learned Protestants of that Country. For *Switzerland* and *Basil*, one of their most learned Professors, Mr. *Wetstein*, who was several Years ago prosecuted there for *Arianism*, and forced

forced to retire to *Holland* on that Account, was afterward, as it were, rechosen, upon better Consideration : But is now a Professor among the Remonstrants in *Holland*. He was here very lately, and assured me himself, that among the Remonstrants of that Country, which are known to be their most learned Body, he believes there is *not one Athanasian* remaining. For *Geneva*, at first the famous Head of the *Calvinists* and *Trinitarians*, I have largely shewn elsewhere, that they have taken away the sixty-four Articles of their *Consensus*, and allow no human Authority to impose upon their Pastors ; but have brought all to the Holy Scriptures themselves. III. Tracts, p. 13—22. And I well remember, that I long ago heard, from a very good Hand, that when our famous Dr. *Outram* was writing his very learned Book concerning the *Jewish Sacrifices*, he was asked, why he chose to enter into the *Jewish Antiquities* of the *Rabbins*, rather than into the Christian Antiquities of the first Centuries ? His Answer was, what, would you have me be an *Arian* ? He knowing that such primitive Christian Learning would endanger his *Athanasianism*, and tempt him to embrace what the later Ages have called *Arianism*. I am very sorry that I am forced to write so severely to Bishop *Secker*, one of the best of our present Bishops and Pastors, and for whom I have the greatest Esteem : But the miserable Condition of the true primitive Christian Religion among us, forces me to be so plain with him, and by his Means with his Brethren, the rest of our present Bishops

Bishops also : who seem to be in a deep Sleep and Lethargy, out of which I aim to awaken them, by thus freely admonishing them to awake, tho' probably I may have small Thanks for this my Admonition.

In the next Year 1734, I published my *Reply to Dr. Sykes's Defence* of his Dissertation concerning the Eclipse mentioned by *Phlegon*, as the III. of my VI. Dissertations, p. 133—185. Of which immediately.

Accordingly I that Year 1734, published six Dissertations : Containing,

I. The Testimonies of *Josephus* concerning *Jesus Christ*, *John* the Baptist, and *James* the Just, vindicated.

II. The Copy of the *Old Testament* made Use of by *Josephus* proved to be that which was collected by *Nehemiah*.

N. B. These two were reprinted, and are prefixed to my Version of *Josephus* ; and there somewhat corrected also.

III. A Reply to Dr. *Sykes's Defence of his Dissertation* on the Eclipse mentioned by *Phlegon*.

IV. The Chronology of the Sacred Scriptures, and the Truth of their Predictions, confirmed by Eclipses, and Astronomical Observations.

N. B. I had here, p. 258. omitted a Calculation of an Annular Eclipse of the Sun, July 30, A. D. 455, which I shall supply presently.

V. Re-

V. Remarks on Sir *Isaac Newton's* Observations upon the Prophecies of *Daniel* and the *Apocalypse*.

VI. A Demonstration that our Saviour's Ministry continued at least four Years. Occasioned by Mr. *Man's* Differtation on that Subject, 8vo. Price 4 s.

N. B. There was an Annular Eclipse of the Sun, *July* 30, A. D. 455. before that Interregnum which followed upon the Deaths of *Aëtius* and *Valentinian* III. and *Avitus*; and soon after the sack-ing of *Rome* by *Genserick* the *Vandal*, in the same Year. After all which the Dignity, Power, and Authority of the old *Roman* Emperors were irreparably lost. Which was a most remarkable *Breach*, and almost *Dissolution* of that Empire. Here follows the Calculation.

☉ Eclipsed *July* A. D. 455.

A. D.	1	6	24	9	43	☉ in Leo	7	31
Years	400	4	28	24	20	☽ in Leo	10	10
+	40	8	26	50	26	Diff.	2	39
+	14	1	21	17	55			
July		1	16	31	33	Mean Time	d.	h.
Days	30	0	5	43	20	July	30	5
		0	2	57	17			24
h.		5	2	32	23		30	5
				24	54			25
				24	53	+ Diff. Merid.		
						of Greenwich		
						and Jerusalem.		
							30	7
								53
								5
							30	2
								46

N. B. The partial Shadow passed over the Roman Empire; and so a partial Eclipse was visible there.

☽ Lat. North,
Node Ascend.
Annular.

Lyndon, March 31, 1748.

W. W.

It

It might be about this Year 1734 also, that Dr. Knight, late Archdeacon of *Barkshire*, lent me Bishop *Patrick's* Account of his own Life, written with his own Hand, which I very well knew ; and ending with his Birth-day, when he was eighty Years old. Which Birth-day the Bishop had long kept after a most religious Manner. Why this Life is not hitherto published, I do not know. He was in the old War Time a great Royalist, and therefore under no Temptation to deny, as he does here, that King *Charles I.* was the original Author of the *Εικὼν Βασιλική*, had he not been fully satisfied that it was not of his own Writing ; tho' I take it to be undeniable, that the King highly approved, and frequently corrected the Copy with his own Hand, till it truly exprefs'd the Sense of his own Mind, and so was his true *Portraiture*, as the Title signifies it to be. Another Thing I remember there is in Bishop *Patrick's* Account of himself, and of the great Events that happened in his Time, *viz.* “ That just before the Death
“ of King *Charles II.* there was over-bearing Evi-
“ dence coming out, of the Truth of *Oates's* Plot,
“ and then the King died.” What Inference the Bishop made from this Coincidence, does not appear in this MS. But I suppose every body will easily supply it in their own Mind. I read this MS. four times over : So I can be positive of the Truth of these two Things. When I afterward gave Sir *Joseph Jekyl* and Mr. *Arthur Onslow* an Account of what I had seen, they were both hearty for having the Copy intirely printed,

In puris naturalibus, which I told Dr. Knight. But he thought himself not at Liberty to do more than take some Extracts out of it, to be inserted elsewhere, as he saw Cause. So it is not yet published.

In the Year 1735, that great and good Friend of mine Mr. Samuel Collet, a Baptist, who was so zealous to have primitive Christianity examined into and restored, that he has assured me, he thinks he never once missed a Meeting of our old *Society for promoting that primitive Christianity*, was very ill, and thought himself in Danger of Death, at Newington-Green. I went to see him, and at his Desire, prayed with him, and for him, as became a Christian Clergyman to do. He also desired me to *anoint him with Oil*, according to the Injunction in St. James v. 14, 15, 16. *Is any sick among you, let him call for the Presbyters of the Church, and let them pray over him; anointing him with Oil in the Name of the Lord. And the Prayer of Faith shall save the sick, and the Lord shall raise him up: And if he have committed Sins they shall be forgiven him. Confess therefore your Faults one to another, and pray one for another, that ye may be healed, the εὐεργεμένη, the Prayer for the Energumens, Constitut. VIII. §. 7. or the fervent Prayer of a righteous Man availeth much.* Upon which Desire of his, I hesitated, and told him I durst not venture to do that, till I had examined Antiquity about it. As not then remembering that the Apostolical Constitutions both in the Ordination of a Presbyter, Book VIII. Chap. 18. order the Gift
of

of *Healing* to be desired for him, and the same Constitutions, Book VIII. Chap. 29. appoint a Form for the Consecration of Oil, and in Want of Oil, of Water, VII. 22. for the healing of the Sick, and the casting out Demons. Nor at that Time well recollecting the Cure of *Severus*, the Emperor, by *Procullus Torpacio*, upon his anointing him with Oil, as *Tertullian*, a contemporary Historian informs us. And had I been then apprized of this Evidence, 'tis very probable I should have consecrated some Oil, and anointed him. However, he tully supposes that God took the *Will for the Deed*, and accepted of the Prayers we put up to him for his Recovery : When there was nothing but involuntary Ignorance on both Sides : For he recovered, and he has ever since been in a better State of Health than he had been long before. 'Tis true, that another Baptist, and one of the most learned of the Baptists, an old Friend of mine also, Mr. *Morris*, in a Sermon of his, has shewed lately himself a notable Critick upon this Text in *St. James*, in order to get clear of the Obligation of this anointing ; for many of the Baptists do not allow of it : But since his Criticisms are not thoroughly satisfactory, since we have the constant Tradition and Practice of this Duty delivered in the several Churches of the World, as far as the Christians of *St. Thomas* in the *East-Indies* ; nay, have it in the first and best Common Prayer-Book of the Church of *England* ; and thence in my own *Common Prayer-Book*, reduced nearer to the primitive Standard. And since it appears this Practice has had great and eminent Suc-

cess in healing the afflicted ; which the following Baptists, Mr. *Killingworth*, the two Mr. *Stangers*, Mr. *Copper*, and Mr. *Goode*, all of my own Acquaintance do fully attest. These seem to me to give a Divine Approbation to it, so that any Criticisms notwithstanding, I am clear that it is a certain Law of the Gospel, and ought to be put in Practice by all Churches accordingly : Tho' the particular Subjects of this Unction, and the Circumstances in which it ought to be done, will still deserve our farther very serious Enquiry. Only *Grotius* observes, that the Eastern Churches appointed the seven Presbyters to join in it. *In loc. Jacobi*. But more of this Matter hereafter.

About the Year 1736, the *Jews* in *Duke's-Place*, by *Aldgate*, had a most dreadful Fire, which consumed no small Part of their Dwellings in that Place, and many of the poorer Sort were thereupon under a very sore Degree of Distress. When the News-writers informed the Publick of this terrible Calamity, a Christian Gentleman of a plentiful Estate of my Acquaintance, and a great Student in the Scriptures, without any Application, to shew his universal Charity and Kindness to all in Distress, of what Denomination soever, sent me a Letter, with a Note of 110 *l.* inclosed, to be received by me, and to permit me to apply the 10 *l.* to myself, and desired me to pay the 100 *l.* to the *Jews*, towards their Relief, and send him the *Jews* Receipt for that Sum ; but under a strict Charge
not

not to have himself named in the whole Transaction. Which Directions I executed accordingly. And altho' no-body but myself knew, nor does yet, I suppose, know his Name, yet does that Omniscent Being, who *is good to all*, and *whose tender Mercies are over all his Works*, know it, and will not let him go without his Reward, at the great Day. This I thought proper to mention, for the Honour of Christianity, and of so good a Christian, as well as for the Example of others.

About the same Year 1736, and before Queen *Caroline* died, Mr. *Fortin*, a great and learned Friend of mine, and from whom I afterward received a Remedy of Sir *Edward Hulse's*, for a great Disorder I was then in, which, by God's Blessing, saved my Life, told me that the late Duke of *Somerset*, a great *Athanasian*, once forbid his Chaplain to read the *Athanasian* Creed (which I imagined was occasioned by a Suggestion from the Queen; to whom I had complained, that altho' she was Queen, that Creed was not yet laid aside :) whereupon Mr. *Fortin* left off the same Creed for some Time; till finding Preferment, of which he had not left off the Expectation, was not to be had without complying with the Church in that Matter, re-assumed the reading of it. Mr. *Fortin* has also lately published a very good Book for the Christian Religion: Which I suppose he believes, as do the rest of his Brethren, but *hardly in earnest*, so as to suffer any Thing for it. Which

believing *in earnest*, it is next to impossible for one of his Abilities to do, while he has not publickly repented of his having so often formerly cursed the *Eusebians*, or primitive Christians. In which Case I believe on the primitive Church, even after the Repentance of the offending Clergy, would have only admitted them to Lay-Communion.

In the Year 1736, I published *Athanasian Forgeries, Impositions, and Interpolations*, under the Title of, *A Lover of Truth, and of true Religion*, 8vo. But I confess I was myself the Author of that Pamphlet, as well as of its *Appendix*; being *An Appeal to thirty primitive Councils against the Athanasian Heresy*: Of which presently, 8vo. Price of the first 1 s. 6 d. of the second 3 d.

The same Year 1736, I published, *The primitive Eucharist Revived*: Or, an Account of the two first Centuries concerning the Celebration of the Lord's Supper; occasioned by a late Treatise of Bishop Hoadley's, intituled, *A plain Account of the Nature and End of the Sacrament of the Lord's Supper*, 8vo. Price 1 s. 6 d.

N. B. The *Appendix* to my New Theory, tho' written 1718, was not printed and added to the New Theory itself, till its fifth Edition, this Year 1736.

N. B. *Josephus's Homily concerning Hades*, with its Defence, was also first published in 8vo by itself the same Year 1736. Price 6 d. But being inserted as the Vth and VIth Dissertations prefix'd
to

to my *Josephus*, of which presently, they need not be farther considered in this Place.

I published the next Year 1737, *The Astronomical Year* : Or, an Account of the many remarkable coelestial Phænomena of the great Year 1736. Particularly of the Comet which was foretold by Sir *Isaac Newton*, and came accordingly. 8vo. Price 6 d.

On this Year also 1736, the late Archbishop of *Canterbury*, Dr. *Potter*, was removed from *Oxford* to *Lambeth*. I have some Reason to speak my Mind freely of him, and of the most unhappy Change this great Exaltation made in him, because the late Queen, when Consultation was had who should be made Archbishop, asked me about his Character, and the Book he had written against the *Erastians*, or for the Ecclesiastical Authority, as distinct from the State. For his Character at that Time was with me as one of great *Piety*, *Learning*, and *Moderation* ; and an excellent Pastor of a Parish, as I heard afterward, without any Marks of Pride or Vanity ; whom I accordingly recommended to her Majesty, as one proper to be Archbishop ; which I then sincerely wished he might be. As to his Book, I said it was a very good one ; and that he proved his Points very well ; only that he had taken one Thing for granted at last, which he could not prove ; namely, “ That *Constantine the Great* did well in giving “ temporal Power to the Clergy.” I then little dreamed that this Dr. *Potter*, by going to *Lambeth*, would take high and pontifical State upon him ;

him ; that he could bear the kneeling of even Bishops before him, when, at a solemn Meeting of the Members of the Society for propagating the Gospel in Foreign Parts, he gave the Blessing, which I myself saw : That he would procure half a Dozen Footmen to walk bare-headed by him, when he was in his Coach, three of a Side ; besides his Train-bearer, at such his Appearances : That he would give up the poor Remains of Christian Discipline, as his Predecessor had done, and sometimes ordain such Ignoramus's as the great Bishop *Lloyd*, of whom I know he had the greatest Opinion, would upon Examination have hardly thought worthy any Holy Orders at all : That he would not only bear the grossest Flattery to his Face, in Dr. *Pierce's Concio ad Clerum*, but declare his Approbation of it, by advancing or confirming the Advancement of the Preacher, to a Place of great Dignity immediately ; and that in Consequence of his Pomp while alive, his Executors caused him to lie in State when he was dead : That he would set his learned Chaplain, Dr. *Chapman*, to preach against the Christians, falsely called *Arians*, at the Lady *Moyer's* Lecture : That he would send abroad such mean Forms of Prayer and Praise, upon Days of Humiliation and Thanksgiving, to flatter the Court ; such indeed as are sometimes hardly true, and frequently such as are wholly inconsistent with that profound Veneration, that Kings and Princes themselves, as well as their Subjects, owe to their Almighty Creator ; from whom is derived all the Wisdom and Courage, and Victory of their greatest Generals.

Generals. To say nothing of that horrid cursing of the Christians in the *Athanasian* Creed, which he still supported in his own Chapel at *Lambeth*, and every where else. And I am sorry, very sorry, to say it, that Archbishop *Potter* seemed to me almost as unwilling to open his Eyes, to see the grievous Errors of *Athanasianism*, which are now so fully detected, as to be sinking out of the learned World, as any of the Papists were to see the other gross Errors of Popery, at the Protestant Reformation.

N. B. I will add one Observation here of the Inactivity or Ignorance of the Generality of those that have of late been preferred by the Court to be Bishops and Deans ; nay, or by the Bishops themselves to be Archdeacons also, that they know one Clergyman, of no Preferment at all, that had written more Books of Learning, and most of them for the Propagation of Truth, and the true Christian Religion, and for the Confutation of Scepticks and Infidels, than all of them, above an hundred in Number put together have done. To so little Advantage does the present Disposal of Preferments turn ; and so little Benefit does either Church or State receive from the Possessors of them. I here except Archbishop *Potter's* learned Edition of *Clemens Alexandrinus*, tho' it was published before he were made either Bishop or Archbishop. As also I might except the late Bishop of *London's* *Codex*, two large Volumes published after he was Bishop. But those are so far from doing any Service to Christianity, that they
are

are rather the sad Remains of Antichristianism and Popery among us. I conclude this my Address to Archbishop *Potter*, and our other Bishops, with a very remarkable Passage, which I have lately met with in a Sermon preached at a Lord Archbishop's triennial and ordinary Visitation ; I suppose in the Days of Queen *Elizabeth*, upon *Eccles. xii. 10. The Preacher did seek out pleasant Words.* The Account is in these Words : “ There is a Story
 “ how a learned Friar in *Italy*, famous for his
 “ Learning and Preaching, was commanded to
 “ preach before the Pope at a Year of Jubilee :
 “ And to be the better furnished, he repaired thither a good while before to *Rome*, to see the
 “ Fashion of the Conclave, to accommodate his
 “ Sermon the better. When the Day came he
 “ was to preach, having ended his Prayer, he
 “ looking a long Time about, at last he cried with
 “ a loud Voice three Times, *St. Peter was a*
 “ *Fool : St. Peter was a Fool, St. Peter was a*
 “ *Fool.* Which Words ended, he came out of
 “ the Pulpit. Being after convented before the
 “ Pope ; and asked why he so carried himself ?
 “ He answered, surely, Holy Father, if a Priest
 “ may go to Heaven abounding in Wealth, Honour, and Preferment, and live at Ease, never
 “ or seldom to preach, then surely *St. Peter was*
 “ *a Fool*, which took such a hard Way in travelling, in fasting, in preaching, to go thither.”

I cannot therefore but, with great Grief, look on the Lord Chancellor *King*, Archbishop *Wake*,
 and

and Archbishop *Potter*, as three excellent Men utterly ruined by their Preferments at Court, and proper to teach all other good Men this old Lesson, *Exeat Aula, qui volet esse Pius.*

In the same Year 1737, I published, *The genuine Works of Flavius Josephus, the Jewish Historian, in English.* Translated from the original *Greek*, according to *Havercamp's* accurate Edition. Containing XX Books of *Jewish* Antiquities; with the *Appendix, or Life of Josephus*, written by himself. VII Books of the *Jewish* War, and II Books against *Apion*. Illustrated with new Plans, and Descriptions of *Solomon's, Zorobabel's, Herod's*, and *Ezekiel's* Temples; and with correct Maps of *Judea* and *Jerusalem*. Together with proper Notes, Observations, Contents, parallel Texts of Scripture, five compleat Indexes, and the true Chronology of the several Histories adjusted in the Margin. To which are prefixed VIII Dissertations, viz.

- I. The Testimonies of *Josephus* vindicated.
- II. The Copy of the *Old Testament* made use of by *Josephus*, proved to be that which was collected by *Nehemiah*.
- III. Concerning God's Command to *Abraham*, to offer up his Son *Isaac* for a Sacrifice.
- IV. A large Enquiry into the true Chronology of *Josephus*.
- V. An Extract out of *Josephus's* Exhortation to the *Greeks*, concerning *Hades*, and the Resurrection of the Dead.
- VI. Proofs that this Exhortation is genuine.
- VII. A

VII. A Demonstration that *Tacitus* the Roman Historian, took his History of the *Jews* out of *Josephus*.

VIII. A Dissertation of *Cellarius*'s against *Harduin*, in Vindication of *Josephus*'s History of the Family of *Herod*, from Coins : Translated into *English*.

With an Account of the *Jewish* Coins, Weights, and Measures, *Fol.* Prices of the different Paper, 1 l. 6 s. 1 l. 11 s. 6 d. and 2 l. 2 s.

In the same Year 1737, I published *An Account of the Dæmoniacks*, and of the Power of casting out *Dæmons*, both in the *New Testament*, and in the four first Centuries, occasioned by a late Pamphlet of Dr. *Sykes*'s, intituled, *An Enquiry into the Meaning of Dæmoniacks in the New Testament*. To which is added an *Appendix* concerning the *Tythes* and *Oblations* paid by the Christians, during the same four Centuries, 8vo. Price 1 s. 6 d.

In the Year 1738, I sent the following Letter to Mr. *John Depee*, at *Norwich*. He was a Stranger to me ; but one that was to communicate the Letter to some worthy Unitarians at *Norwich*, who had desired my Opinion and Advice in some Points of great Consequence.

For

April, 20, 1738.

For Mr. John Depee, near Cossany Bridge, Norwich.

S I R,

I Received yours of the 8th Instant, by the Person you intrusted it with ; and by Mr. *Killingworth*, an eminent Baptist, and a very good Writer on their Side ; and return you this short Answer to your Queries.

(1.) That the Word *God*, when it is made the Subject of a Proposition, means always the most High God, which you say Dr. *Clarke* and others grant, I do not know. That it usually does so, is very plain, and confessed by all. However, the Text your *Athanasian* has pitched upon, 1 *Tim.* iii. 16. is unluckily chosen for a *Determination* of such a Controversy ; since it is so very doubtful whether the true old Reading had the Word *God* or not. I have now by me a Dissertation of Sir *Isaac Newton*'s, to disprove that Reading. And upon its Perusal, I cannot say, whether the Word written by St. *Paul*, were Θεός, or Λόγος, or Χριστός, or ὁ : Which last all the *Latin* Copies suppose, and implies the Context to have been, *Great is the Mystery of Godliness, which* was manifested, in the Flesh, &c. Thus do the *Athanasians* take it also for granted, that our Saviour is called, *Rom.* ix. 5. ὁ ἐπὶ πάντων Θεός, or, *The God over all*, against the constant Language

Language of Christians in the two first Centuries, which appropriated that Character to the Father. Accordingly it appears by no small Evidence, that the Word Θεός was inserted by the *Montanists*; and from them derived to their Offspring the *Athanasians*. See *Athanasian Forgeries*, p. 6—12. As to your Hypothesis-makers famous Discovery of a superangelical Spirit united to the Λόγος, whether taken from Dr. Knight, or Dr. Bennet, it deserves no Answer, till we have some Proof, that it was the Doctrine of the Apostolical Age; to which I am fully satisfied it was an entire Stranger. The Notion then being constant, that the Λόγος himself was no other than such a superangelical Spirit, begotten or created by the Father before the World began. These Hypothesis-makers are the great Corrupters of true Religion. For myself, I dare make none in such a Case. But having most frequently and carefully perused all the Books of the New Testament, received from the Church of *Rome*, and standing in our Common Bible, and all the rest unjustly rejected by the *Athanasians*, and by that Church, and even by us from them, and commonly stiled Apostolical Fathers only; I attest to the World what Doctrines, Worship, and Discipline I find therein contained; and this without any imaginary Suppositions whatsoever. See *Athanasian Forgeries*, pag. 105—110.

(2.) Nor do I much deal in supporting by *Reason* what I find in the same Sacred Books, I now mean those of the Old, as well as New Testament, as understood

derstood in the very next Ages also, viz. That the divine Person that so often appeared to the Patriarchs was not the most High God, but the *Λόγος* having the *Name of God in him*; Ex. xxiii. 21. and the Name *Jehovah* communicated to him; and speaking, and acting always in the Name of the Most High God, and by his Authority, as his Minister, and Vicegerent among Mankind. This is almost the constant Voice of Christian Antiquity; *Philo the Jew* is also full of it; and *Josephus* had the same Notion, as also I suppose had all the Prophets. But whether the vulgar carnal *Jews* did not imagine that Divine Being, which so often appeared to their Fore-fathers, to have been the Most High God himself, I cannot certainly tell; however I have treated so fully of this in my IVth Volume, Article XIII. that I shall add no more in this Place.

(3.) As to my great Friend Mr. *Emlyn's Previous Question* about Baptism, it is written with great Acuteness *ad hominem*, as we say, but seems to me destitute of all real Foundation. The Authority of the Talmud, and the modern Rabbins no way deserving any Regard, when they not only are unsupported, but contradicted by all other genuine Evidence. Nor do I believe any such Baptism of Proselytes, till *John the Baptist*. I have sent you my old Paper of Baptism, which includes the Testimonies of two Centuries relating to that Matter, wherein, Page 25. you have this Apostolical Injunction, Let no one eat of the *Eucharist* that is not initiated; but those only who have been baptized
unto

unto the Death of the Lord ; and in Page 34. the exprefs Testimony of *Justin Martyr*, one that might be ten Years old when *St. John* died, It is not lawful for any to partake of the Eucharist, but such as believe the Things we teach, and have received that washing which is for the Remission of their Sins, and Regeneration ; so that you must then confine the Eucharist, to Profetyles also. By *Infants and little Children* the Constitutions and other ancient Writings, mean only such with relation to Baptism as were catechized before Baptism, as their whole Current implies ; and as the Paper about Infant Baptism will abundantly prove ; the Discovery of which Secret made me a Baptist twenty-six Years ago. I have sent you also my old Paper of the ancient Creeds, which I call the *Magna Charta* of Christianity ; in Opposition to which Evidence for the ancient Faith of Christians, I take the pretended occasional Criticisms, and little Hypotheses of the *Atbanasians* to be mere Trifles. I heartily wish Mr. *Scot* the younger all Happiness and Success in his Intentions to restore Primitive Christianity, but hope he would avoid, as much as possible, the introducing of any Controversies into the Pulpit ; which ought generally to be sacred to the Fundamental Doctrines, and Practical Duties of the Gospel.

I am, SIR, Your hearty well Wisher,

and humble Servant,

WILL. WHISTON.

A Scheme of the SEVEN HEAVENS, as corresponding to the Courts of the Temple & its several Parts according to the Testament of Levi. §. 2, 3, 5. and other ancient Records. Wisd. IX. 8, 15, 16. Heb. VIII. 5. & Sophonias: ap. Clem. Alex. See Grabe Spicileg: Sec II. p. 133, 240. Tren: II. §. 9. Alcoran Chap. 1. & Life of Mahomet, pag: 21 - 24.

God dwelleth in Light which no one can approach unto; whom no Man hath seen, nor can see! Tim. VI. 16.

These are Holy Ones. The Supreme Glory inha- bits above all, in the Holy of Holies, above all Sanctity, Christ is ascended far above all Heavens, Eph. IV. 10 He is made higher than the Heavens. Heb. VII. 26

The HOLY of HOLIES: containing the Ark of y^e Covenant and the two Tables, with 2 Cherubims & 2 Seraphims,

In the next after this are the Angels of the Presence (or principal Archangels) of the Lord, who minister and make Atonement with the Lord for all the Sins of Ignorance of the Righteous; these offer to the Lord as a sweet Saviour, a reasonable & unbloody Sacrifice, Apoc. VIII. 3, 4, 5.

And the Spirit took me and led me into the fifth Heaven, and I contemplated those Angels (in the sixth) which were called Lords (Dominions) & their Diadem was put on them in for by y^e Holy Spirit, and every one of their Thrones was seven times brighter than the Sun in its rising, they inhabited the Temples of Salvation & sung Hymns to God, who is the Ineffable and the most High, Sophonias the Prophet, Ap. Clem. Alex. Strom. V. p. 585, I saw in Paradise the great Angels of the Ministry & they cried, Holy, Holy, Holy. Enoch: Authentick Records p. 287.

The HOLY PLACE, containing the Altar of Incense, the Candlestick and the Table of Shew Bread & its Loaves.

In that next under this are those Angels who carry Answers to the Angels of the Presence of the Lord the two Brazen Pillars called Jachin and Boaz

The PORCH of the Temple: before which stood Thrones & Authorities, wherein Hymns are offered to God perpetually

The Names of the Principal Angels or Principal Archangels or Dominions, in number VII. belonging to the VI. th Heaven.

- 0 Israel, Prayer of Joseph. Auth. Rec. p. 445, 446.
- 1 Michael, Dan. X. 13, 21. XII. 1. Jude. v. 9. Enoch §. 4. 8.
- 2 Gabriel, Dan. VIII. 16. X. 21. Luk. I. 19. 26. Enoch §. 4. 7.
- 3 Raphael, Job. XII. 15. Enoch §. 4. 6.
- 4 Uriel, 4. Esd. IV. 1. X. 28. Enoch §. 4. 5.
- 5 Jeremiel, 4. Esd. IV. 36.
- 6
- 7 See Zech. IV. 10. Apoc. I. 4, 5. VIII. 2, 3, 4, 5. Matt. XVIII. 10. Act. XII. 15. 1. Tim. V. 21. and Mede Op. p. 53 — 57.

The nine Orders of invisible Beings taken out of the Apostolical Constitutions.

- 1 Seraphim. VII. 35. see VIII. 12. bis. Ignat. at Trall. §. 5. Dionys. Areop. Coelest. Hierarch. VI. 2. In none of which Places is the same Order exactly preserved, but all vary one from another, but still 9. or 10 in number.
 - 2 Cherubim.
 - 3 Angels.
 - 4 Archangels.
 - 5 Thrones.
 - 6 Dominions.
 - 7 Principalities.
 - 8 Authorities.
 - 9 Powers
- See Is. VI. 2, 6. XXXVII. 16, 2. Thes. I. 7, 1. Thes. IV. 16. Col. I. 16. Eph. I. 21, 1. Pet. III. 22. Eph. III. 10.

The Court of the Priests, containing the Brazen Sea, the X Lavers, the Altar of Burnt Offering; with the Trumpets & Musical Instruments for singing Hymns to God.

In the Third are the Powers of the Hosts, (Powers and Hosts:) which are ordained against the Day of Judgment, to execute Vengeance on the Spirits of Error and Belial. (Out of the Second) I saw a Third Heaven (2. Cor. XII. 2.) much more splendid than those two: for its Altitude was immense. And I said to the Angel, wherefore is this? And the Angel said to me, do not thou wonder at these (three Heavens) For thou shalt see Four other Heavens, more splendid and incomparably finer, when thou shalt ascend thither.

Court of the Men.
Court of the Women.

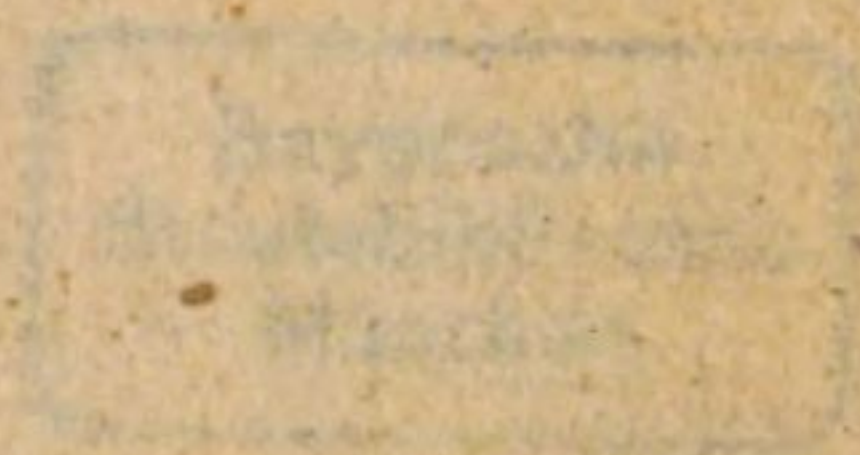
The Court of Israel: containing the Court of the Women, nearest the East Gate, and the Court of the Men in all its other Parts,

† Into the Second, & there I saw Water, hanging between this Heaven & that — The Second contains Fire, Snow, Hail, righteous Judgment of God. In this Lord commands them out of the use of to bring Vengeance on the layest are all the avenging Spirits, made its Wall for a Separation between The Court of the Gentiles, with which no Gentile might go. the Jews and Gentiles, beyond vent — The lowest is on that account I Levi entered out of the first, & to all the Unrighteousness of Men — most melancholy, because it adjoins Eph. II. 2. Mede p. 30, 33. The Prince of the Power of the air, adjoining to the Temple itself. The Mountain of the House

The Surface of the Earth

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